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THE
MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XVI.

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THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XVI.

NOVEMBER, 1848.

No. 11.

Board of Foreign Missions.

Siam Mission.

A LETTER OF S. R. HOUSE, M. D.

Royal Idolatry in Bangkok.

This letter of Dr. House is dated at Bangkok, November 10, 1847, and addressed to the Pastor and Christian Friends with whom Dr. House was connected before leaving this country. It possesses, however, general interest.

... As it is only through the eyes of us, who are your agents, as it were, abroad, that you at home can get any idea of the scenes that transpire in the heathen lands to which you have sent us, perhaps my present communication could not be better filled than with a somewhat minute description of what your missionaries in Siam have been for the last week or two, almost daily witnessing.

The annual visitation which his majesty the king makes to the wats (the name given to the temples of the Buddhist religion), that are under his royal patronage, is now in progress. This is manifestly the great work of the year,—a festival season with the people, and almost the only occasion on which the king leaves his palace to appear in public. Great preparations have long been making for it. Large numbers of men have been drafted from the country to man the king's boats; and every morning, for a month back, the clamor of their voices on the river has filled our ears, every few minutes, as half a hundred of them in training for this service, would dart by, in one of their long, narrow boats, at the top of their speed. The wats, of course, have been brushing up, the *Sa-lahs* and enclosures newly painted or

whitewashed, and the shrubbery that adorns their really beautiful grounds trimmed anew. The season having arrived at last, was ushered in by a grand display of fire-works, exhibited for three successive nights on the river in front of the palace, his majesty honoring it with his own presence. Then commenced the visiting of the wats near the palace, within the city walls, and afterwards those more remote, to which access must be had by water; and thus, for twelve days past, from 9 or 10, A. M., till 3, P. M., the king, with all his princes, ministers of state, and high nobles, have been engaged, making a business of it indeed, visiting, on an average, four different temples each day.

The scenes on the river, as one of the boat processions, escorting his majesty to the wats, would pass by, have been very animating and picturesque. The waters would be fairly covered with barges, of singular construction, and of slender, graceful proportions, each propelled by from forty to eighty half-naked, bare-headed natives, uttering a wild outcry, as now altogether, they would strike their long paddles in the water, and then, upraised above their heads, brandish them in the air. First would appear, two by two, a score of canoe-like vessels, manned, and swift-sailing, like the king's guard-boats, each perhaps fifty feet long, with the awning-like roof over its centre, covered with bright crimson cloth, with a rich border of gold embroidery. In these were spears and shields, and some sixty or seventy men, with a red fillet about their heads, and a red sleeveless jacket, for their uniform. Then, preceded at a little interval by boats with music, would come fast

moving on the stately barge that conveyed the lord of this realm. A splendid barge indeed it was, said to be a hundred and twenty feet long, save the stern,—stern and all made of the trunk of one immense tree, propelled by eighty paddlers, its lofty prow and loftier stern, the last towering up with a most graceful curve some fifteen or twenty feet from the water, gleaming in the noon-day sun with the gold that fairly covered their richly carved sides. Hung from the extremity of each, two graceful plumes of long, white horse-hair, with a little apron-like banner, blazing with gold, that was suspended between them, were flaunting in the breeze. The royal presence was over-canopied by a kind of pavilion in the centre of the boat, four square, with an arching roof, hung round with curtains of the richest cloth of gold. Within the gorgeous apartment thus formed, where his majesty reclined, on an elevated cushioned platform, at a respectful distance from his "sacred feet," the Pra Nai Wai and Pra Nai Sie, nobles of high rank, were lying on their knees and elbows, with faces prone and hands clasped, in attitudes of the humblest worship. "The king's little dogs" is the title in which these noblemen glory, whose envied privilege it is to lie thus, on these occasions, at their royal master's feet.

And now are seen a crowd of the elegant boats of princes and nobles, following swift after the royal barge, and hovering nigh, in clusters of sevens and fives and threes, each of like pattern with their sovereign's, with its similar, lofty curving stern, its waving plumes and banners, its arched canopy under which servants were lying prostrate at their master's feet, and its scores of all but naked boatmen, fanning the air with their clamor, as they alternately flourished their shining paddles aloft, and then dipped them in the water; others, more tardy in the race, follow, till the lengthened train of some eighty or one hundred boats, and containing, perhaps, four thousand men, and extending for full half a mile, has passed by on the river, to disappear around the corner of one of the numerous canals of the city.

But while this was a splendid pageant to the eye, the heart could not but be saddened by the thought, that all this display

was to do honor to a false religion, and a false god, and must tend to confirm the hold which this soul-deluding, soul-destroying system of idolatry has upon the people of the land. In few countries does the presence of the sovereign excite greater awe than in Siam. His highest princes must before him assume the attitude of the lowest menials, and crouching in the most humiliating posture, more like dogs than men, await his pleasure. As "Chaw Chewit" (the Lord of life, one of his majesty's most common appellations,) passes by on these occasions, every one of his subjects, even those on the opposite side of this broad river, is seen to squat down, or lie prostrate on the ground, or in their boats, till he has fairly gone by; and so sacred is his person, that the floating houses, and others that line both sides of many of the canals through which he must needs pass on his way to the temples, must be shut; nor dare any one venture to remain even on his verandah. On the day of the royal visit to the *wat* near us, built and lately greatly enlarged by the Praklang, minister of foreign affairs, and now accommodating about two thousand priests, an officer was stationed at our houses, and we were required to keep within doors during the time the king was in sight.

But a description of what we witnessed that day, and of what we learned transpired at the *wat*, may give a more definite idea of the daily doings for nearly a fortnight past. A large number of natives, men, women, and children, had assembled on the open space by the river side, (a visit had been already paid to the *wat* above us on the river,) and now, about midday, the tum-tumming of Siamese music, and the noise and the shouting of thousands of boatmen, announced the approach of his most magnificent majesty. The scene was very imposing as the royal barge, with its clustering escort of princes' boats, came in sight, and glided in a stately manner up to the landing-place of the *wat*. All the multitude on the shore were prostrate, and now as the king stepped forth from his boat, his eighty rowers thrice raised their clasped hands slowly and reverentially to their heads, all as one man. As he moved slowly up the walk, an old servant, with shoulders crouched, and almost stealthy

steps, followed, respectfully holding a canopy of green silk—a kind of umbrella, with a very long handle—over the head of royalty. As the landing was little over a stone's throw from our mission compound, we had a pretty good view of his majesty. He is quite a corpulent old man, sixty-two years of age. His complexion is fairer than that of most Siamese, but there is nothing particularly striking in his appearance. He was bare-foot and bare-headed. His head was close shaved, save the peculiar crown-like tuft of hair on its very top, peculiar to this people; while he was dressed in the simple Siamese costume, which is almost no costume at all, consisting merely of a waist cloth and sash—in this case, of rich silk.

The *wat* buildings being some distance back from the river, a kind of open sedan-chair, overlaid with gold and mounted on poles, was brought. In this the king took his seat, and was borne away by eight stout servants, spear-bearers going before, and a company of soldiers, armed with muskets, following as a body-guard. The ceremonies that take place at the *wat*, we were told, were these:—The king, on arriving at the gateway, alights from his golden chair, and taking in his hand a few pieces of yellow silk, such as is worn by the higher priests, he enters the temple that contains the principal idol, a select few only of his chief nobles following him. Within, the priests of the *wat* are already assembled, and lighted tapers are burning before the huge brazen or gilt image of Buddha, that is seated, cross-legged, on a lofty throne, at one end of the large apartment. Kneeling on a mat, spread before it, the king, with hand reverently folded, prostrates himself before the idol—as he must also do, monarch though he is, before the chief priest of the *wat*; and then he makes his offering of the cloth he has brought for the priests. While he is in the temple, the yellow-robed priests chant their monotonous prayers; and stopping outside to partake of some refreshments brought to him, he is soon ready to return. About an hour had elapsed, when we saw him come back to the landing, escorted as before; the same respect, almost worship, was paid him by the multitude on the river bank, and his rowers, as he stepped down

into his boat: and then off the procession moved to visit some *wats* below us on the river.

Thus devoted is the chief ruler of this nation to his false religion; thus open and cordial is the support the whole system receives from the government. It can be no easy matter to uproot a religion, which, like this, is so adapted to the desire of corrupt human nature, relieving the mind from the fear of an all-seeing Maker and Judge of men, by denying his existence altogether; pandering to the natural pride and self-complacency of man's heart, by allowing deeds of merit and requiring no repentance for sin; and making Heaven purchasable at the cheap rate of a few flowers offered to an idol, a little rice given to a priest, a worship paid on bended knee before a pagoda; when, *in addition to all this*, that religion has the whole authority and influence of the king and his rulers—an influence incalculably great with such a people as the Siamese—cherishing and upholding it. Surely naught but the Almighty Spirit, convincing of sin, of righteousness, and of judgment, taking away the fear of man, and revealing the Being and the holiness of God, and melting the heart with the story of the dying love of God's Eternal Son, can ever bring this nation to the knowledge and love of the truth.

May the difficulty of the work—would that all could see it as your missionaries do!—but inspire more earnest, increasing prayer in the hearts of all who love the souls of men and their Redeemer's cause, in behalf of these three millions of people, so fearfully ensnared of Satan, that they may escape his cruel bondage, be turned from darkness to light, and from their vain, idolatrous worship of a dead man to the service and love of the only true God, the ever-living Jehovah.

S. R. H.

China: Amoy Mission.

JOURNAL OF THE REV. JOHN LLOYD.

Concluded from page 270.

Visit to a bride—A row; gates across the streets; Chinese quarrels—Population of

*Amoy; its prosperity not advancing—
Visitors from a distant place.*

Oct. 4th 1847. I went with the two mission families to visit a newly married bride. We were received in the guest hall and seated. The hall was crowded with men, women and children. Tea and confectionary were brought to us. In a short time the bride made her entry. Her head was adorned with a profusion of ornaments. Her garments were made of rich silk cloth, and were very neat and elegant. According to Chinese custom, she was not permitted to speak. She had assumed a demure and downcast look, which did not at all improve a face not naturally beautiful. By the aid of an old woman, she carried around a large wooden tray, well supplied with a large assortment of sweetmeats. A few small forks were lying on the tray. With these each guest helped himself. The old woman urged us not to spare the confectionary, and whenever she thought any one was too sparing, she would take a fork, and plunging it into one of the masses of sweetmeats, convey a goodly quantity to his mouth. Such kindness could not be resisted. After the bride had served us all, she retired to her chamber. Some of the missionary ladies expressed a wish to enter her chamber, where they could enjoy a better opportunity of seeing her than was possible in the crowded hall, but they were informed that the room was not well lighted. They proposed to bring out the bride into the court before the guest hall, and before our consent was given, away they went and brought out the poor girl again. We regretted this for her sake, but at the same time could not but be affected with the desire of the people to gratify our wishes. During the whole visit, they all manifested much kindness. Mr. Stronach's three little daughters attracted particular attention. Beautiful! beautiful! how fair! were the constant exclamations uttered by each that gazed at them. The old lady that served round the sweetmeats seemed so much pleased with the little girls as to press upon them a full Benjamin's portion of the good things. All these things indicate the kindness and accessibility of this people. The missionary of the cross has a wide field laid open to his efforts. An intimate acquaint-

ance with the language and social habits of this people will secure polite attention to his message from all classes.

Friday, Oct. 8th. Just as the chapel services closed this afternoon, a row took place in the street between two bands of porters. Stones and brickbats were liberally flung at each other. The fury of the belligerents endangered the goods of the shopkeepers which were exposed for sale, and compelled them to remove them to the inside and to prepare for closing up their shops. Fortunately, one of the ordinary street gates stood between the exasperated parties. Some one shut this gate and thus put an end to the affray. All through the streets of Amoy, there are gates which can be closed in cases of emergency. In the winter season, when thefts are numerous, these gates are for the most part shut at night. When closed they divide the city into small sections accessible to each other only through these gates. Hence thieves do not enjoy the liberty of running at large through the city, but must confine their operations to these limited spaces, and consequently are more exposed to being caught by the police. It was one of these gates that separated the combatants to-day. The quarrel arose out of some porter monopoly. Every landing and every street has a band of porters who enjoy the monopoly of carrying all goods brought to it. These various bands often come into collision with each other and get up a general fight. Generally they do not inflict much harm upon each other. This same quarrelsome spirit extends its unhappy influence over this whole region of China. Village is often arrayed in hostile attitude against village and clan against clan. Often two or three clans unite against other clans and a local civil war is carried on for days and weeks. The deadly instruments of war are used against each other. Marauding parties go by night and destroy each others' crops and thus bring famine into many poor families. The mandarins seldom interfere in these local commotions unless they become seriously destructive of life. Generally the cowardice of the people and their want of skill in the use of their miserable matchlocks prevent the effusion of much blood, but then much evil is accomplished in the loss of time, destruction of crops,

and degeneracy of morals. The missionaries are often requested to visit these conflicting parties in order to bring about a reconciliation, but having failed to effect any thing in those instances in which they have interfered, they generally decline. They urge upon the people the peaceful principles of the Gospel of Christ as the only efficacious remedy for all such ills in the community.

Wednesday, Oct. 13. My teacher has been reading to me a large Chinese work, entitled "Amoy affairs." It gives a minute account of many things connected with this city. To-day we came upon an interesting portion of the book where a statement is made of the population of this place. There have been so many conjectures about the population of places in China and so much discrepancy in the different estimates, that it is a great relief to the mind to get hold of something tangible and certain. According to this book, the heads of wards took a census of the resident families of Amoy in the 12th year of To-Kong, the present emperor's reign, which corresponds to the year 1832. This census did not include priests and nuns and those persons, who, leaving their families elsewhere, reside here temporarily for purposes of gain. In 1832 the whole population was 144,893 persons. Of this number 83,229 were males and 61,664 females. It is difficult to say how many priests there were in the place. There were enough, however, to bring the population to the round sum of 145,000 persons. It is equally difficult to say how many persons were there only temporarily resident in the place. One intelligent Chinaman says that at present there are 50,000 of such persons. My teacher thinks there are but 10,000. I think it cannot be more than 25,000, and, perhaps, it was about the same then. Add this sum and we have 170,000 as the population of Amoy in 1832. Though fifteen years have elapsed, yet several things have combined to prevent much of an increase. Emigration to Formosa and to the regions about Singapore has taken away some. Infanticide has done its fearful work in staying an increase in the number of inhabitants. When the census was taken, the males were 20,000 in the majority. Infanticide doubtless accounts for a part if not the

whole of this disparity. Females do not emigrate except to Formosa. Hence they ought to be in the majority. On the contrary, according to the census, they are far in the minority. Facts bear witness that this barbarous custom is still doing its dark deeds of death and preventing an increase of population. The decline of commerce within the last thirty or forty years in this place has greatly retarded its growth. The inhabitants are constantly lamenting this decline. They say that forty years ago the trade was very flourishing. The loss of junks at sea, the failure of merchants and other causes have destroyed the prosperity of trade and of the place. This testimony is substantiated by the many houses and honges without occupants, by the low rate of rent, by dilapidated buildings, and by the lack of enterprise in building junks and new edifices. Hence it is not very unsafe to infer that the population of Amoy has been nearly stationary for the last fifteen years, and if so, there are not many more than 150,000 inhabitants belonging to the place at present. With all additions of priests and temporary residents, the population will not reach the number of 200,000. Still this is a large number of souls, and they are all ignorant of the Gospel. The field is large enough to employ all our energies and the energies of more than the church seems disposed to send into this ripening harvest. Moreover, we need not confine our operations within the limits of Amoy city. All around us are the thousands and tens of thousands of Chiang-chin, of Chioh-be, of Hai-ting, of Tong-an and of Choan-chiu with their hundreds of contiguous villages.

Saturday, Oct. 16. I had an interesting band of visitors to-day. A party of five Chinamen from Leng-na-chiu, a region of country away beyond Chiang-chiu-hu. They spoke a dialect very similar to that of Chiang-chiu, and hence we could understand much that they said. They were on a visit to Amoy, and had taken lodging in an inn near our house. Having heard of us, perhaps from some of the people in the inn, they felt disposed to visit us. They accordingly came to-day to our door and sent up to ask permission to call upon us. They were invited into our room, and, after some remarks on general topics, a

few of our religious books were put into their hands. These few did not satisfy them. One of them remarked that they were on the eve of returning home, and that they would gladly carry with them a full assortment of our books in order to distribute them among their friends. A copy of each of our tracts was accordingly given to them, but they were so urgent for books that duplicates and triplicates of several kinds were added before they were satisfied. Some fears having been expressed that they might neglect to carry them with them to such a distance, they replied, that the contents of these books were all new to them and to their friends, that they were desirous to examine them, and hence we need not fear that the books would be lost or left behind. It is rare that we meet with intelligent men so anxious for our books as these seemed to be. It was gratifying to give them to such persons. It is to be hoped that these five men will carry the word of life into a region where, perhaps, not a single ray of Gospel light has ever penetrated. They may guide some poor soul that is now groping his way in darkness, to Jesus, the way, the truth, and the life. God, perhaps, sent these men to us for this very purpose, that they might be the instruments of conveying the Gospel to some such souls, or that they might themselves be led to abandon their idolatry for the service of the true God. May such be the result of this casual visit to the missionaries of the cross of Christ!

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. JOSEPH PORTER, FROM
LODIANA TO BOMBAY.

Notices of the Journey down the Sutlej.

Jan. 3d, 1848. I left Lodiana this afternoon, for my native land, after a residence there of eleven years and three days. My route is down the Indus to Bombay. Having with me my two motherless children, we rode in the buggy, without stopping, from half-past 2 P. M., till 11 the next morning; at which time we reached Jiree,

fifty miles, where we found our baggage-gari, or waggon, upon which our bed was placed, with a cover over it. Having got upon the gari, we proceeded on twenty-three miles, to Ferozpur, where we arrived about midnight.

On the morning of the 5th, having obtained the necessary articles for fitting up a room in our boat, we proceeded four miles to the river, where we made the necessary arrangements for our river passage; and then, in the evening, went to spend the night and the next day with friends in Cantonments.

7th. Left the anchorage about sunrise, and halted in the evening about twenty-five miles distant. I am now moving in quite a new world, not having any person with me with whom I have ever had any previous acquaintance; and the language of the boatmen is so very different from either Panjabi or Urdu that it is with difficulty that I understand them; indeed, when they talk among themselves, it is to me quite unintelligible.

8th. We started at dawn of day, and landed, in the evening some thirty miles distant.

9th. Sabbath. Rested to-day, "according to the commandment." During the day, I visited two villages on the Lohor side of the river, (the side on which we are landed,) preached to the people, and gave away a few books. In the latter of these villages I had an opportunity of preaching to a company of women, who flocked together to see what kind of an animal a "gora lok" (white person) was. The curiosity to see my person and clothes was so great that I fear they gained but little good from my preaching. Although my boatmen are all Mussalmans, and do not regard the Christian Sabbath, yet they never made one objection to stopping at my request, notwithstanding they are hired by the trip.

10th. We started at dawn of day. The wind arose about 9 o'clock and continued to blow against us till near night. Notwithstanding, with hard rowing, the men reached a distance of some twenty miles. In the above estimate the distance is by land, as well as in all other statements of distances. The distance by water must be at least double.

11th. We set off at day-break. The wind was more moderate to-day, and consequently more favorable to our progress. About 4 p. m., we passed Pak Pattan, a city on the right bank, some six or eight miles from the shore, and a hundred miles from Ferozpur.

12th. We set off, as usual, at day-break. About 11 a. m., took up one of our boatmen, whom we had left at Ferozpur on business, about one hundred and twenty miles distant from that place. He came on foot by land, and caught up with us on the sixth day.

13th. We started again at day-break. The river has brought us a very serpentine course from Ferozpur; turning towards all points of the compass; but the general direction has been nearly west. To-day its bearing seems to be a little more south. The banks have presented a great degree of sameness all the way. On one side we always find sand-bars, and on the other a bank elevated six or eight feet, overgrown with farma, (a species of willow,) and tall grass.

14th. Having started very early this morning, and it being quite calm, we were able to make good progress. In the afternoon, seeing some fishermen, we hailed them to get some fish. As they came towards us, we drew our boat to shore; but on our landing they all fled. Some of our boatmen pursued and brought them back, together with some fish, for which we gave them eight annas, with a charge not to run away again when a European asked them for fish. They seemed quite pleased with what they got, and the more so, because, no doubt, it was unexpected; and I presume they will take more courage the next time. They perhaps had not before seen a white face. The men continued rowing till nine o'clock at night, in order to try and reach Bahawalpur to-morrow.

15th. We set off before clear light. As near as I can judge from a river view, the country through which we passed to-day is better cultivated than any I have seen this side of Ferozpur. Date trees were almost constantly in view, on one side of the river or the other, and frequent groves of young safeta trees appeared. The latter wood is in great demand for cleaning teeth, and is a substitute for a tooth-brush. The

men worked hard to reach Bahawalpur to-day; but, at 7 o'clock, put up thirteen miles short of that place. A great portion of the river to-day has been exceedingly serpentine in its course.

An aged woman instructed—The city of Bahawalpur—Journey on the Sutlej continued.

16th. Sabbath. "My ways are not thy ways." My way was to get to Bahawalpur on Saturday, so as to spend the Sabbath in that city, in hopes that among so many I might be able to sow some seed that would fall on good ground; but God's way was to keep me here, at Mir di Got. This place is the residence of one of my boatmen. In the morning, his mother was brought to me to receive medical aid. She was sorely afflicted with asthma. Being in much distress, she cried to God to forgive her sins. "The wicked shall cry unto me in the day of trouble." I suppose her bodily sufferings made her think of her sins, and she seemed to be in earnest. This was an interesting case: for it was the first time, after near twelve years' residence in this land, that I ever heard a native, who had not been instructed in Christianity, really plead for the forgiveness of sin, or even to feel that they were sinners. I gave her some medicine, and after a while went to her house, where I tried to point her to the Savior, as the only way by which sins can be forgiven. I cannot but feel that God has kept me here to show this aged sinner the way of life. It may be that she will yet shine as a star in the firmament. I have had a large number of applications for medicine to-day. How strange it is to see the confidence manifested even here, where scarcely a white face was ever seen, in our medical skill! Medical missionaries, even here, would soon gain the confidence of the people.

17th. We proceeded only to Bahawalpur to-day, landing there at 4, p. m. I took some books and went to the city, which lies three miles from the landing-place. The sun set before I reached the city, so that I was able to do but little, and that little was by no means done to my mind. After preaching a short time I commenced distributing my books; but it soon

became too dark to see to read. As I could not stay to do anything the next morning, and as it is not likely that any one will be here soon to preach or give away the word of life, I thought it proper to give books to those who said they could read, it not being light enough to try them. The crowd therefore became clamorous, and I was soon induced to stop. As I left to return to my boat, a number followed me. After I had got away from the crowd, and at a place where I could try their ability to read, by a lamp, I gave away the remaining books I had, except two in Gurmukhi. May the seed thus sown under great disadvantages, prove to have fallen on good ground—at least some of it.

18th. We left the landing at about 8, A. M., and made only some fifteen miles progress, owing to the windings of the river.

19th. At half-past 3, P. M., we reached the junction of the Gara, (the name of the river, after the junction of the Sutlej and Bias,) with the Chanab. The latter had first received, (at Multan,) the waters of the Jelam and Ravi, and is decidedly larger than the Gara, which contains the waters of the Bias and Sutlej. The water of the Chanab is very red, and on this account it is called Lal Nadi, (Red River), from the junction of the Ravi and Jelam with it, to its junction with the Gara, after which it assumes the name of Chanab. On entering the Lal Nadi, the boatmen all drank of its water, and wanted me to do the same; but as I was not thirsty, and as I considered it a superstitious custom, I declined joining with them. After they had drunk, the Manjhi (commander) of the boat offered some gur (sugar in its crude state) to the river, and gave each man a mouthful to eat.

20th. We started before day-break, and did not stop till a quarter past nine at night; but owing to several delays during the day, we made but little over twenty-five miles. The water still retains the red hue of the Chanab, though not so red as before its junction with the Gara. The current is decidedly swifter than that of the Gara. Below the junction the course is rather more south, and the river much straighter. This afternoon the range of mountains west of the Atak (Indus) appeared in the north-west.

21st. This forenoon we were unable to loose the boat, on account of a heavy cold wind from the mountains. Being landed near a large village, called Chachara, I embraced the opportunity thus afforded of visiting it to preach to the people and distribute books. Even here I found many Panjabi readers. I have almost uniformly found the people exceedingly rude, from Ferozpur down; not that they design any insult, but they do not know what politeness is. As Mohammedism reigns in this region, the people are exceedingly proud of their religion, and do not seem even to know that any one ever had a doubt about the truth of it. May God soon send messengers of the Gospel of peace to this people, and open their blind eyes to see the truth, and their hearts to receive it, in the love of it.

Notices of the Journey down the Indus.

About 1, P. M., the wind had so abated that we were able to proceed. In about a mile we reached the junction of the Atak (or Indus) and Chanab, immediately opposite Mitān ke kot, which stands about two miles off, on the right bank of the Atak. From here the river takes the name of Sindh. (Atak and Sindh are the native names of the Indus, above and below its junction with the rivers from the Panjab.) Now the river, although very low at present, presents a majestic appearance. The stream is deep, rapid, and wide. From 1, P. M., till 7, we glided down about twenty-five miles, by land.

22d. We descended the river some forty miles to-day. From Mitān ke kot down, thus far, it is quite a jungle or wilderness of grass on both banks of the river. No villages appear near it, or at least but very few. About 10 this forenoon, we reached the boundaries of "young Egypt," at least on the right bank of the river. Once more we are in British possessions. The boundaries of Multan, on the right bank, cease about fifty miles above the boundaries of Bahawalpur on the left, at which places those of the British begin.

23d. Sabbath. A cold, wet, raw day. On account of the weather I did not go out to day, as there was no village within a mile. I gave away a few Panjabi books

to some merchants that were at our landing place.

24th. We started early this morning, but, owing to heavy head winds, proceeded with difficulty; and, about 10, had to lay by about four hours, till the wind abated. The afternoon being calm, we made about twenty-five miles during the day.

25th. We started before day, with a view to reach Sakar, forty miles distant; but it became too dark to effect our object, there being no moon in the fore part of the night. We were, therefore, obliged to stop, four miles short of Sakar. Scarcely anything to be seen but grass and willows on both banks.

26th. We reached Sakar at 9 this morning. The view, as you descend the river, is quite romantic: Rari on the left bank, and Sakar on the right, with the fort Bakar on an island in the centre. The whole stream is compressed, and passes down each side of the fort, and has the appearance of running down two narrow streets. There is a low range of mountains running at nearly right angles to the river, on which Rari, Bakar, and Sakar are built, and through which the river has made its way. From some distance above the houses appear to be built of burnt bricks, but somewhat worked with clay, and are, many of them, three stories high; but, on a near approach, they prove to be made of sun-dried bricks. Having landed on the Sakar shore, I went out to see about getting a boat, as the one in which I came was engaged only to this place. Having secured one on better terms than I could get my present one for, I had my straw house taken down and set up on the new boat, and all things arranged by 4, p. m. Having also laid in a supply of provisions, I was now ready to move on.

27th. As the men of the new boat were not all ready, I did not leave Sakar till about 9 this morning. The day has been cloudy, with some rain; and towards evening, the wind having arisen, together with the rain, we stopped before sunset; so that we made only about twenty miles today.

28th. We started early this morning; but, owing to the constant rain, the men did not row much; consequently we only floated down with the stream, and in the af-

ternoon, during the hardest rain, we lay by for some two hours.

Yesterday, I had the pleasure of seeing a steamer ploughing up the Indus, towing a flat by its side: the first I have seen for nearly twelve years. To-day I saw three; the first had no flat, and was stuck on a sand-bar; the second had a flat at its stern, and was moving up the river; the third had a flat at its stern, and was taking in a supply of wood at the shore. The whole of these steamers were employed in taking a regiment up to Sakar, from Hyderabad, (Haidrabad.)

29th. We travelled from dawn till dark. It was so cloudy that the sun did not appear all day; but we had no rain.

30th. Sabbath. During the afternoon, as the sky had cleared off a little, I went out to the village near. I found only one man and a few women. As they could not understand me, nor I them, I was not able to preach to them. At 3, p. m., one of the above-mentioned steamers passed down, with a flat at its side.

31st. We started this morning about 3 o'clock, (the moon having risen about half an hour before,) and stopped at 6, p. m., making fifteen hours; but how far we travelled we have no means of knowing, as no one in this region seems disposed to tell us the distance of one place from another. I have never been in such a region before. This is the fifth day since we left Sakar, and although we see hundreds of men daily, yet none of them can or will tell us how far we have come, or how far we have to go; or if any pretends to tell us, he make such statements, as to require us to consider that he is either lying or does not know what he pretends to tell. The people in this region are decidedly different in their appearance from those about Lodiana. There appear to be many of a sandy complexion. Nearly all are the followers of the false prophet, but occasionally Hindus are met with.

Feb. 1st. This morning we had a fine view of mountains to the north-west, which run parallel to the river. At 12, we reached Shahabad, a city on the right bank of the river. Here a very noted Pir, or Moham-medan Saint, was buried; and pilgrimages are made to his grave. The river, about half a mile below the city, strikes the foot

of the mountains, and veers off to the south, passing along the foot of a rocky, barren ridge. During the afternoon, we had a fine view of the mountains as we passed along down.

2d. This morning, a pretty heavy head breeze hindered our progress. Owing to the haziness of the atmosphere, the mountains, though near, were not seen till just as the sun set. From this till dark, the lower range appeared in the west.

3d. We started this morning with a heavy south-west wind, which rose so high that we had to lay to by 10. At half-past 12 we started again, but after rowing hard half an hour, were driven on shore near a mile below where we started. Here we are still lying, weather-bound. The wind is quite as high at 8 to-night as it was during the day, yet it is quite clear. While we were beating against the wind, a steamer passed up, towing a flat. It was with difficulty it stemmed the wind and current both.

City of Hyderabad—Notices of Journey on the Indus continued—Voyage to Bombay.

4th. We reached Haidrabad at 4, P. M., to-day, coming down with a pretty heavy wind, though not so high as yesterday. I went out and replenished my stock of provisions, but had no time to do any missionary work. I had expected to see a place of some importance: but, from the river, nothing like a city appears. Along the bank are some mud houses, which appear like the most common country village. I had not time to see the whole place, but went into the Sadr bazar, (main market,) where I saw one shop in which European goods are sold. On the right bank of the river, just opposite to Haidrabad, is Kotla, a small but handsome place. At this place the steamers land, and from its appearance from the river, it is evidently the residence of Europeans.

5th. We started early this morning and stopped about an hour before sunset. We made only twenty miles, owing to high wind, which sometimes endangered our little boat. In the rear of Haidrabad appears a low range of mountains, which terminate about ten miles below, and run obliquely towards the river till they ter-

minate on its bank. On the right bank, still appears the range of mountains, which we first touched at Shahabad; the river sometimes running direct up to their base, and then running off to a considerable distance.

6th. Sabbath. We rested as usual. No inhabitants anywhere near our landing, except a few fishermen.

7th. We set off very early this morning. The weather was calm but cold. Soon after sunrise, the wind arose, blowing from the north-west. By twelve, it became so high, as to oblige us to stop, till half-past three. In the mean time, it veered round, and blew very cold from the north-east. At sunset it became more calm, though still blowing fresh. We passed Thatha Nagar, a city on the right bank, but at some distance from the river, about ten this morning, at which time we met a steamer passing up, against wind and tide.

8th. We started early, with a calm; but by nine, were driven up against a high bank by the wind; but with some effort we got off to a safer place, where we had to lie by for some three hours. Proceeded on, in the afternoon, with a favorable wind.

9th. At eleven we reached Ani Bandar (Ani harbor), one of the three ports connected with Gori Bari. Guzi Bandar is the one where the ships for Bombay lie; and is about five miles from the former, on another branch of the Indus. For that I immediately set out, on foot. I soon succeeded in obtaining a ship for Bombay, which promised to drop down immediately to Kheti Bandar, twelve miles below, near the junction of the two streams. I then returned to my boat (somewhat tired, it is true, after a walk of some ten miles, in the heat of the day), to have it taken down to Kheti Bandar, to meet my ship. Night, however, came on before we reached the place; and we lay to for the night. The tide runs up some distance above Gori Bari.

10th. We proceeded on to the junction of the two streams, at the lighthouse; and entering the one, down which the ship was to pass, halted to await its arrival.

11th. The ship not having come down, and hearing nothing of it, I proceeded up the stream, a mile or two, where I met with two vessels, bound for Bombay; on

their way down the river. Here having learned that the vessel, which was to have taken me, had not yet left the harbor, I took passage on one of these; and had my baggage put on it. Here she lay all night; and

12th. With the morning tide, floated down the river some four miles, where she struck in the sand; and remained till about 3 P.M.; when the rising of the tide again set her free; and she proceeded some five miles farther, where she anchored for the night.

13th. This morning we found ourselves drifted nearly to the shore; and with the falling of the tide, our vessel was thrown on one side, where she remained till 4 P.M.; when, the tide arising, she was set free. The pilot then took us out to sea; and left us; at the setting of the sun we are once more cast upon the wide ocean, bound for Bombay.

14th. At day-break a steamer, and seven sails were in view. Before day the wind died away; and we had a calm all the forenoon. By two o'clock the wind sprung up; and now (nine at night), we are sailing briskly, with about as much wind as our frail bark will bear.

16th. Our poor vessel has been severely racked by a storm, which lasted some forty hours. The most dangerous time was early this morning. It often seemed as if every plunge the vessel made would be her last; but a gracious hand watched over and preserved us. About noon the wind suddenly died away; and "there was a great calm;" so much so, that our vessel lay becalmed for three hours, while the troubled waves subsided. How sublime then did the command to the troubled waves of Galilee appear, "*Peace, BE STILL.*" In the evening the mountains of Kach (Kutch) appeared, to the east.

17th. We sailed from midnight till sunset this evening, close along the shores of Guzrat, when we reached the bay of Bombay. Here we lay becalmed till ten at night, at which time, a breeze having sprung up, we started across the bay; which is about one hundred miles wide at this place.

18th. This evening the mountains, some forty miles north of Bombay, appeared to

the east. In the afternoon we were becalmed some six hours.

19th. This morning the mountains appear in full view before us. About noon we came in sight of Bombay; but having to pass down around the island, to the east of it, and the wind being light, we did not cast anchor, in the harbor, till ten at night.

20th. Sabbath. We went on shore to see our missionary brethren, in hopes of uniting with them, in the service of the sanctuary, but were too late, the hour of worship having passed before I found them.

21st. Having landed this morning, we took up our residence with our kind missionary brethren of the American Board,

JOURNAL OF THE REV. JOHN NEWTON.

Sabbath-services—A young Jew—Opposition of Mohammedans.

Lodiana, March 5th, 1848.—I preached this morning in the mission chapel, in Urdu, from Luke xiii: 1-5, on the necessity of repentance, even for those who have a place in the church. In the afternoon I preached in the church, from Daniel ix: 24-27, to prove the truth of Christianity from that celebrated prophecy respecting the Messiah, to show what a blessed work of salvation was to be effected, and was actually effected by Christ, and to prove that no new dispensation of religion and no new prophet was to arise after Christ and his apostles. This was designed chiefly for Mohammedans, who insist that Islam succeeded Christianity, as Christianity succeeded Judaism, and that Mohammed was the seal of the prophets. A fact which strongly confirms the argument is, that the prophecy is found in a *Jewish* book, and so could not have been interpolated by Christians, to answer a sectarian purpose. There were some apparently much interested; and the Lord enabled me to speak with unusual earnestness: indeed, I scarcely knew how to cease, and continued my discourse, I fear, to an unreasonable length.

6th. After dinner a young Jew, named Joseph, from Herat, was brought to me

by Solomon, our Jewish brother. He said he wanted to cast in his lot with us, and look upon us as his parents; if only he could find employment here. We hope to be able to give him employment in the bookbinding.

I had a stormy time at the Persian school-house this evening. A moollah who came into church yesterday and annoyed the congregation by his loud and indecent yawning, appeared in the crowd, and poured forth such a volley of filthy language in reference to Christians as was exceedingly hard to be borne. But nothing could stop him, till he was done; and then he immediately withdrew. He had been *preceded* by a zealous African of the same faith, and he was *followed* by a Cashmerian, of more than equal zeal. The African affirmed that the blood of the Martyr Imam Hussam constituted an atonement for the sins of Mussalmans: and the Cashmerian insisted that the Paraclete, promised by Christ, was no other than Mohammed. I came home with a heavy heart, to attend the monthly concert.

A Sikh inquirer—Preaching in Panjabi—Mohammedan obstinacy—Notice of School and Bible Class.

7th. Set Joseph, the Jew, to work in the bindery. I was visited this afternoon by a Sikh—a young man who had called before, and with whom I had had a long and unprofitable discussion about Pantheism. He had been reading a portion of the New Testament, and he was strong in his praises of the preceptive and devotional feature of our religion, as contrasted with those of Hinduism and Mohammedanism. But he had read in the New Testament "Heaven and earth shall pass away, but my word shall not pass away." How could heaven pass away, when it was nothing more than empty space stretching over our heads? I explained the various senses in which the word heaven is used in the Scripture, and showed that there was nothing absurd in the expression, as the lower heavens, here referred to, were not emptiness, but a reality. I then directed his attention to some of the proofs by which the truth of the Bible is ascertained—the prophecies,

with their fulfilment. But I was obliged to stop short, and go to my work in the bazar: so he promised to come again.

Again at the Persian school-house. What a contrast to the scene of yesterday! Not a word of opposition. I read a part of John xiv; and then discoursed, in Panjabi, to a good number of people—chiefly on the subject of prayer—"Whatsoever ye ask the Father in *my* name," etc. There is scarcely a topic in religion which does not lead to Christ.

8th. I was busy most of the day with a proof of Luke in the new Panjabi type, and in making out a list of the compound types required for a font just ordered. This evening at the preaching-place in Murray Ganj, where Holdhar was discoursing, a man in the crowd said, "I believe in God and in Mohammed. If God chooses to save me, well, and if he chooses to damn me, well;" meaning, that whatever might be the consequence, he never would forsake his faith in Mohammed—a sentiment often uttered by this class of people.

9th. Mr. Rudolph being ill, I took his place in the school. I have seldom or never seen the school larger. It was a cheering sight. In the afternoon I had the Bible class, on account of Mr. Janvier's absence. Subject—the last half of Isaiah, xlviii. This is one of the pleasant, *most* pleasant exercises that fall to our lot—to instruct from the Divine word a company of young natives, who know, and who are prompt to acknowledge, that it is not a cunningly-devised fable. In the bazar I read and commented on the 14th chapter of John. No opposition.

A native Soldier desiring to attend church—Liberal donations of English friends—A sick Cashmerian—Miscellaneous notices.

10th. A native soldier, in a regiment commanded by a pious friend of ours, who lives on the mission premises, came to solicit the favor of my obtaining leave for him, from the commanding officer, to attend our church. The man is a Mohammedan, but says he wishes much to be a Christian. He was afraid either to attend church or to ask leave; lest, being suspected of being a Christian, he should

be turned out of the regiment. The ground of this fear doubtless was, that some years ago there were some persons discharged from the army for no other reason than because they had embraced Christianity: and though the government is more enlightened and liberal than formerly, in reference to the spread of Christianity among the natives, it is not certain that a convert would be able, even yet, to retain his place in a regiment of Hindus and Mohammedans. The poor man was almost pale with fear, while I was engaged with our friend in explaining his case, and he seemed as if he could hardly believe me, when I told him his officer had given his hearty consent, and, indeed, was much pleased to hear of the case.

We received to-day some contributions for the Jalandar mission; of which 200 rupees were from one individual. An equal sum was received from another individual, for the same object, a few days ago. For such help the Lord's name be praised.

In the evening I visited a sick Cashmorian, who had for some time been a subject of our prayers and our teaching. He assured me that his faith was in Christ: yet there was not such an *exhibition* of faith, as I would have desired. But who knows the heart? His wife also would have me believe that they were both Christians in heart, though they were afraid to profess it openly. As this poor man has the consumption, he needs to be decided for Christ very soon, if ever.

11th. Mr. Rudolph is still sick, and I am still in school. I examined the Panjabi school this afternoon, and found much to encourage. My Pundit remarked to-day that he had a great desire to be thoroughly acquainted with Christianity. Poor man! he has much need of learning; for, though he thinks himself almost a Christian, he knows very little of the essence of the Gospel. I had another quiet time in the bazar. Subject, the necessity of being engrafted into Christ, in order to be able to bring forth the fruits of holiness. And then, after tea, we attended the weekly prayer meeting, and were joined, as usual, by some pious British officers.

To be concluded.

India: Allahabad Mission.

JOURNAL OF THE REV. JOSEPH WARREN.

Concluded from p. 266.

*A Mela, and the history of a new imposture—
Preaching on the idol's platform—Reflec-
tions—A blind girl not made to see.*

November 11. Marched from Arapur to Futtehpur. On the way, learned that there was a Mela going on near the road, under such circumstances as made it desirable to attend it. Accordingly, after breakfast, hired a palanquin and went to it, six miles.

The occasion of this Mela, as the people informed me, is this: About two years ago, a large tamarind tree was uprooted by a storm, and lay in this condition till the people had cut away the top and the smaller roots. They say it was totally dry, though some of the roots were still in the ground. A few months ago, the owner of the tree set some men to cutting it up. They had cut but little when the tree began to cry out, and the men ran away. A few nights after, at midnight, a woman of the village near by, having occasion to be out, saw the tree rise and stand up, crying Ali, Ali, Ali! Next day, a Mussalman faqir of the same village took possession, and gave out that Hasain the martyr (one of the grandsons of Mohammed) had spoken to him from the tree, and ordered him to make a platform about it, and to invite people to honor it. At the same time fresh twigs began to shoot out at the top of the dry trunk. The faqir says he asked what sign would be given that the martyr was really there, and was told that the blind should receive sight there. He obeyed the command; and, as people came along, told them the wonderful story. Several blind have been made to see; people have had the places in which to search for stolen goods pointed out to them; one poor fellow, who presumed to touch the platform while he had swine's flesh in him, was deprived of his sight at the instant; and many other marvellous things are related.

I inquired into all the circumstances carefully, and cross-examined all the witnesses I could find. I need not fatigue the readers of the Chronicle with all the facts that appeared; they were sufficient to show

that the tree had never been dead,—that it might easily have been raised up without a miracle,—that no one could name or point out the men who had cut it and heard the voice,—no one could, of his own knowledge, say that any person had received sight there, except those who were interested in keeping up the imposture; the faqir family is the most important in the village, which consist of but five families, nearly all of whom are directly interested in the affair, and profit by it; and the others are very low people, who might be easily hired to aid in this or any other rascality, as they are professed thieves. In short, the tree has evidently been set up by these people, for the sake of the contributions that are now coming in, and a few people have been suborned to give false evidence, and the credulity of others has been wrought upon, till the thing has grown to the present height. A Mela is held every Thursday: sweetmeat makers, grain-sellers, toymen, and some others, make a good thing out of it, and are all interested in the continuance of the fraud. Both Mohammedans and Hindus frequent the place, and equally believe in the power of the saint.

I took up the platform as a preaching place; and though doubtful whether they would permit me to remain there, I thought it best to try; as anything I might say against the imposture on its very seat would be more likely to have effect, than if said at any other place. I talked there as long as I could endure the heat, and then went under the shade of a tree. A great crowd followed me; and those that were behind compelled those who were nearest me to sit down, so that they might hear better. I talked as long as I had strength, on the insufficiency of their religion to satisfy the heart, as illustrated by their readiness to run after every new thing, even to the stock of an old tamarind tree; and then told them how the heart could rest on the perfect atonement of Christ, when once it was renewed by faith. Afterwards I distributed several tracts, and conversed with three or four small groups, and then left for the tent.

After leaving the ground, I met Hanuk, who, having reached the tent after I went from it, had followed me. This doubled my talking power, and I turned back with

him. We went on the platform of this new idol; and from thence Hanuk denounced, with a great appearance of indignation, the idolatry and rascality of the whole affair. Then he melted with pity for the people, and begged them to come to Christ, who would keep them from all such folly. Then he again turned upon the faqir, and denounced upon him the anger and curse of a jealous God, for his proceedings. I joined him in this; and we left the poor people confounded and speechless. Then we asked the people to come into the shade with us; and there again told of the love, power and glory of Christ. We reached home just as it was growing dark, very much fatigued.

This is the second new idol that I have encountered during this short journey; and they are frequented by thousands;—there were not less than a thousand people present to-day; and I met a great number going away. Facts of this kind show the spiritual state of the people in a more striking and melancholy light than even their observance of the old idolatry. That has at least antiquity in its favor; but here we see people running eagerly after every new lie—straining to believe the most improbable pretensions—asking for no proof—freely offering money, grain, and clothes, on the shrine of every new abomination; while our Message of Truth is heard with indifference. We have no lying wonders with which to captivate their gross senses. And the great body of the Mussulmans are as deep in this mire as the Hindus; saying there is but one God; but running after Hindu idols, on the pretence that God can work by any instrument he pleases! They know nothing of the sublime declaration, “My glory will I not give to another.”

They showed me a girl, who, they said, had been made to see a little with one eye to-day. A man held up a finger, and asked how many there were. She answered, one. He held up two; and she said two—and so on regularly to five. Then I pushed him away, and held up my doubled fist, and asked her how many fingers were open? She answered, *two!* Her mother picked up an old flower, and asked her to tell what it was? She said, A flower. Then I made them all hold their

tongues, and showed her a piece of white sweetmeat, and asked her what it was? She said it was a *flower*! Really I never saw so awkward and transparent a deception in my life; and yet the people were all agog for swallowing it, and seemed sorry that I had overthrown the credit of the lying blind girl.

Missionary labors at Futtehpore—Miscellaneous incidents—Sabbath services—Need of more laborers.

12th. I went out into the city of Futtehpore to-day, and spent about three hours in preaching, and in looking at an English school, supported by the English residents here by subscription. The master is an ill-qualified half-educated Bengali, from the Hindu college at Calcutta.

This schoolmaster called on me at the tent, and I had a long and interesting conversation with him about Christianity. Hanuk has been much engaged to-day in talking with parties that called on us, and distributing tracts to them. I have had two applications for the Scriptures in full, so pressing that I have promised to send them up by the first convenient opportunity after reaching home.

A girl, who was formerly in our girls' day school at Allahabad, called to pay her respects. The little she learned has evidently made her much more intelligent than other women of her class; and if she had not been married and taken away so very young, she might have proved something better still. This is the great evil that our girls' school has to struggle with.

An East Indian man and woman, to whom we once had an opportunity to be a little kind when they were in distress, called on us, and manifested much gratitude. The husband has now employment. His wife is a Catholic; and has agreed to send to me the price of an English Bible, which she is anxious to read.

13th. I went to see the doctor on account of one of the children; met him at the jail, and went through the hospital with him. The thieves here must be vastly more comfortable than they ever were at home. I was recognized by one of a gang of prisoners to whom I preached last year a stage above this, where they were making an encamping ground.

I went to a market in the north part of the city, which is held weekly on Saturday. A great many people were present. We preached and distributed tracts as long as we could sustain the labor. Very few of the people were inclined to dispute; and Hanuk and I by turns argued and exhorted, then rested and tried applicants for books to see if they could read.

Had an application from the schoolmaster to visit his school again, on account of some boys who were absent yesterday; but was too tired to comply. Several of the boys came to the tent in the evening, and were supplied with Urdu books.

14th. Sabbath. We went out into a quarter of the city where I had not been before. We took our stand on a platform where was a marble image of Ganesh, and two small *lingams*. Here we soon got a very good audience, and both of us talked a little. Returned to the tent for breakfast.

I did not go out in the middle of the day—the clear sun is too hot to be borne every day.

In the afternoon Hanuk had slight fever, and I went out alone to a part of the city in which I had not preached before. Preached and disputed a considerable time. One young man called me an infidel; but blushed when I told him he was very saucy. He has not yet attained to the full measure of Mohammedan hardness of heart, after making which blushing is impossible.

During our stay here we have been accosted by three young men, who had learned some English at the time "Gopi Babu," as they call him, lived here. Many talk as if they would be glad to have him here again. I wished he were placed here, with one or two good assistants. I have scarcely a doubt but we could have a pretty good school here, and assistance from the gentlemen residing here to keep it in funds. They now sustain a school, under every disadvantage; and though I do not personally know any of them, yet I have no doubt they would like to have their school assisted by such a man as Gopenath, and brought under Christian influence.

I have now been at work three days in this city; and yet how small a portion of the people have heard the news of salvation! It would require a month fairly to

publish it in all parts of the city, and in the villages around. How wide is the field; and how imperatively it calls for more itinerant labor. Books are not so readily taken as formerly; and we have given away a much smaller number than in some cases are given; but there is no difficulty in obtaining hearers at any time.

15th. We marched to Bithaura, on the bank of the Ganges. I called on the judge of the district of Futtehpore, who is residing here for a short time on account of his health.

Disputatious Brahmins—A Pundit's blasphemy; how reproved—Conversation with natives.

In the afternoon I went into the town, and sat down on the platform of the temple. I began conversation with two boys, and soon had a good audience collected. I talked with them till dark. Nothing especial occurred; except that the Brahmins proved the most disputatious we have met with since coming out.

16th. A little after sunrise I started for the town again; a Pundit had come to the tent to talk with me. He said he had heard of the great foolishness I had spoken, and the ignorance I had displayed, in the town last evening, and was come to teach me a little knowledge of divine things. Then he went on to say, that my ignorance was displayed when I said that men were all sinners; and the foolishness consisted in exhorting them to repent. He went on to explain, that God, being absolute Lord, was the doer of all our works—pulled all the wires by which we puppets dance. He enlarged on this figure, and was very particular in asserting that men could not be the objects of either praise or blame, either for what they do, or for repenting or not repenting. I have often heard this doctrine before, but never so plainly and disgustingly brought out; and accordingly I did not think the appearance of patience or mildness called for: on the contrary I thought here was an occasion to be "angry and sin not;"—so I told him I was almost frightened; would talk with him no more; that his notions were so horrible to me that I could not help feeling that repugnance to him, which he professes to feel to people

of low caste; that the horror he felt at ceremonial impurity, I felt in a tenfold degree at such impiety as his; that I was sorry for him—wished he would repent—but till then could have no friendship with him—wished there might be three yards space between us. When he came to my side of the road, I ran to the other. Many others had gathered around to see what was going on, to whom I explained that this man was calling God the author of sin. The Pundit at last slunk away. I did all this to impress on the people the conviction that we hate sin, and have a regard to the glory of God. Their common notion is, that we care for no God, and are almost without religion, because we avoid no kind of food from religious motives; as nearly all their notion of religion seems to consist in regarding some prohibition;—and, therefore, I wished to show them that there are things which we avoid as much as they avoid others; and that the abhorrence we feel is much more reasonable and necessary than theirs.

After this we walked through one part of the town, and gathered a few men, to whom we talked about the vanity of idols, and the preciousness of Christ; but they did not continue with us long.

We asked some others how many temples there were in the town? They told us there was but one now; formerly there were two, but some Europeans came along in a boat, came on shore, went to the temple, broke the image and went away. Since that the temple has remained empty and useless. I asked them why the god did not resent such ill treatment? They answered, that he could not—the English are greater than the Hindus and their gods too, and must do just as they pleased. We took this as our text, from which to proclaim to them the truth as it is in Jesus.

We went to the remaining temple, where we were last evening; but very few people were there. I exhorted some boys to look for a better way to serve God than their fathers could teach them.

We walked through the remaining part of the town, and talked to half a dozen people against worshipping the sun; and told them that the Sun of Righteousness was risen, and begged them to come to its

light. Our opponent the Pundit was among them, and said nothing.

Quite a company of men called on us in the afternoon. Hanuk talked with them a long time; and then I followed up what he had said. The men seemed struck with what we told them. Hanuk, after they were gone, set out to go to the next village, but found it too late to go so far. Perhaps the time was as well spent in talking to these men, who had heard us before, and who felt interest enough in the subject of our message to come to us to talk about it.

The judge and his lady, with a young English officer, called on us at sunset. They have been very kind to us, sending vegetables, &c., and the latter sent us some of the fruits of his morning excursion with his gun.

Return to Futtehpore—Notice of Mr. and Mrs. C.—Various matters—Return to Allahabad.

17th. We marched to Futtehpore again, having been disappointed as to meeting Mr. and Mrs. Scott, to see whom we had gone to Bithaura. As they are so long in coming down, we hope by marching directly home to see them there.

In the afternoon we went to a market at the eastern end of the city; but found that it was not frequented; and though nicely built, a failure. We walked up into the city, and preached to a very good audience near where we first preached here the other day. The audience were uncommonly solemn and attentive; the young man who called me an infidel the other day was present, and perfectly quiet, and staid to hear both Hanuk and myself preach.

Thus we close this visit to Futtehpore. We have fairly proclaimed the Gospel to crowds in its streets at six different points; carried on many interesting conversations; and given a tract or two to every one who appeared to ask for them earnestly, and proved able to read on trial.

18th. We marched from Futtehpore to Arapur. Here met Mr. C., who is taking up his children to Bareilly. His wife came to Allahabad, where her relatives lived, last year, and there died of consumption. Through the kindness of Providence I was

permitted to be useful to her during her sickness. I trust she was a true Christian before her illness; but she was in much darkness, and doubt, and fear; and it was my privilege to visit her many times, and lead her into the green pastures and beside the still waters. She died in great peace, leaving to her friends a sweet hope that she rests in Jesus. Her husband was with her the last fortnight of her life, and was much struck with what he saw; and his impressions resulted, as I think, in true conversion. I have had letters from him since, which have given me great pleasure; and the interview of to-day has been very satisfactory. He seems fully sensible of his sinfulness; and speaks with delight of the love of Christ. He is in a position to give him influence among his class, and I hope the good already done will by no means stop here. My conversation with him prevented my going out to preach.

19th. We marched from Arapur to Lohanda. Hanuk left us to hurry home. I was busy about miscellaneous business; and no town being near I did not go out to preach.

20th. We marched to Kassiya, where I received letters from Allahabad, and learned the melancholy news of Bro. Walter M. Lowrie's death in China. What an admonition to us all to be doing our work while it is day! I have no doubt he was doing with his might whatever he could; and that he is blessed in thus falling at his post, and being called early to his reward.

In the afternoon I went into the town of Kassiya, and preached. I asked the people if they would receive a native assistant, give him a room to stay in a fortnight, and listen to him honestly, if I would send him? They said they most certainly would. I wonder if we ought not to employ our native assistants in this way sometimes?

21st. Sabbath. We rode early to Kakorha and preached. I had an audience of about twenty men, and many boys. I told them that I had now first and last preached in their town four times, and yet no one of them showed a disposition to inquire what was true. They answered, that what I taught them was no doubt true; but they could not obey it, and must take their chance with God--leaving their friends

for the sake of future blessings was more than they could do. I then exhorted them to forsake idols and seek the truth in a body, so that it would not be necessary to separate.

After breakfast I took some tracts and went to the encampment of a company of native artillery near by. There were both Mussulmans and Hindus. I had a long talk with them, and gave away four tracts.

22d. We heard that Mr. and Mrs. Scott had reached Allahabad; and that a horse would be awaiting us on the road, so that we could ride in at once. We accordingly did so; and thus ended this tour.

I found at home, awaiting my arrival, a letter from one of the men at Futtehpoore to whom I had promised to send the Bible, urging that I should neither forget nor delay it; that I should send some book on the evidences of Christianity; and begging to know if I would allow him to write to

me for information, and to clear up any difficulties he may feel; and offering to pay the postage of the correspondence on both sides.

While at Saini an orphan boy came to me, and begged that I would provide for him in some way. He is probably about twelve years of age. I kept him two days; and as he was very quiet, and seemed to wish to make himself useful, I sent him in to the station to Mr. Owen, to be put into the Orphan Asylum, if he thought fit. A messenger was going in to the printing office from me, who safely delivered the boy to Mr. O. When I came in I found the boy perfectly content, apparently, and Mr. O. says he behaves well. I hope he may prove a "brand plucked from the burning."

I have indulged myself in talking so much in the body of this journal, that I will close without any further remarks.

Miscellaneous.

BURIAL GROUND AT FUH CHOW.

To myself, one of the most interesting classes of objects here to be seen, viewed in connection with the cardinal doctrine of the resurrection of the dead and of the general judgment, are the immense burial-grounds in the vicinity—the abode of the earthly remains of forgotten millions. One of these immense repositories of the dead is on the large island on the south side of the river opposite Nantai. It is a large hill extending in the line of the river about one and a half mile, and, at some points, may be from one-half to three-quarters of a mile in breadth. This eminence is nearly covered with graves, and yet the multitude of its sleeping inmates is fast increasing, and will probably so continue till the coming of that great day, when all that are in these graves shall hear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. How many have been interred it is impossible to form any reasonable conjecture; for, notwithstanding the veneration of the Chinese for the graves of their deceased kindred and countrymen, it is said to be customary, after the lapse of ten years, or upwards, from the time of burial, in case there are no monuments to perpetuate the names of the deceased, and no

friends to care for their remains, to re-open their graves, and inter others above them. As regards the miserable poor, a very numerous class here, after the lapse of three or four years from their burial, these graves, I am told, are allowed to be opened and others to be interred above them, the uppermost often at a depth of not more than two feet below the surface. The graves of those who have surviving kindred and friends, especially if wealthy and influential, are more respected; thus, within the lapse of a century, in numerous cases, ten or more individuals may be interred in the same little plot of earth. How full of meaning the sentence, "Dust thou art, and unto dust shalt thou return." In a country so densely populated as this region, and many other parts of China, thus to dispose of the dead may be a matter of necessity, as the arable land is wanted for the support of the living. The rich sometimes open the graves, some years after interment, wash the bones, deposit them in urns, and re-inter them. The high lands in the suburbs, and the sides of the mountains in the neighborhood of the city, are extensively occupied as burial-grounds. . . .

As I have wandered along among the graves of the long-forgotten dead, solemn thoughts have rushed upon my mind, thoughts of death, of the resurrection, of the judgment-day, and of the

final destiny of the righteous and of the wicked. What a scene must this hill present in that day when at the command of Christ the innumerable millions of the dead shall arise, each to be judged and to receive his final award! Taking the Bible for our guide in respect to human character in God's sight and the final portion of the idolater, where must most of the countless millions of the former generations of the Chinese be found, when Jesus shall pronounce the final doom of an ungodly world? The inquiry is an awfully solemn and deeply painful one, and yet it may be profit-

able, as a means of stimulating Christians to pray and labor for the salvation of the heathen, while yet they remain among the living, in the land of hope. Soon the present generation of the heathen will, with ourselves, have finished their earthly career, and entered on their final, eternal award. What we would do for them we must do quickly. The night cometh wherein no man can work. How fearful the declaration, The wicked shall be cast into hell, and all the nations that forget God!—*Chinese Repository*.

Mission House: New-York, November, 1848.

RECENT INTELLIGENCE.

OMAHAW MISSION.—The Rev. E. McKinney writes, under date of September 8th, as follows: "Our Indians are evidently preparing themselves for misfortune, and those best acquainted with the country fully expect that an attack will be made upon them [by the Sioux] before long. Their ears seem to be shut to warning.—We are every day made more sensible of their degradation; but we know that the power of God is not thereby diminished. Our only hope is in him, and our constant prayer is, that he would glorify his name in the salvation of these perishing souls."

IOWA MISSION.—In a letter dated the 18th of September, the Rev. S. M. Irvin mentions that twenty-nine pupils were in the school. Their deportment and attention to their studies gave good satisfaction to their instructors.

FRANCE.—A letter from the Evangelical Society of France, dated August 21st, has been received. It contains an acknowledgment of two remittances sent to the Society by the Board—for which warm thankfulness is expressed unto God. These supplies arrived at a most seasonable moment, some of the missionaries of the Society being at the point of selling their furniture and articles of clothing, rather than leave their fields of labor. They had previously

relinquished, at their own instance, a part of their salaries. The Society had in its service, at the date of this communication, twenty-five ministers of the Gospel, nineteen evangelist teachers, a director, a sub-director, and a professor in the normal school, and fourteen pupils—in all sixty-one persons. The field of labor continued to afford much encouragement, and called for greatly enlarged efforts.

SAILING OF MISSIONARIES.

On the 16th of September the Rev Stephen Bush and his wife embarked for Siam at Boston on the ship *Minstrel*. Mr. Bush is a member of the Presbytery of Albany.

On the 9th of last month, the Rev. Messrs. Joseph K. Wight and Henry V. Rankin, and their wives, embarked for China at this port on the ship *Valparaiso*, Captain Lockwood. These brethren are designated to the Ningpo Mission. Mr. Wight is a member of the Presbytery of Troy, and Mr. Rankin of the Presbytery of Elizabethtown.

We commend these missionary families to the care and blessing of God, and we trust they will be often remembered in the prayers of the churches.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN SEPTEMBER, 1848.

<i>SYNOD OF ALBANY. Pby. of Albany.</i>		<i>Pby. of Huntingdon.</i>	
Johnstown ch, for French mission	23 41	Lower Tuscarora ch, of which 16 a bal to con Mrs Dr KELLY 1 m	65 0
<i>Pby. of Columbia.</i>		<i>Pby. of Northumberland.</i>	
Lexington ch mo con colls	10 00	Hartleton ch 5; New Berlin ch 8; Mifflinburg ch 5, Mrs Simonton 2; Williamsport ch 15	35 00
<i>SYNOD OF NEW-YORK. Pby. of Hudson.</i>		<i>SYNOD OF PITTSBURG. Pby. of Blairsville.</i>	
Deer Park ch 16; Monroec ch mo con 5 50, Sab sch 1 50	23 00	Congruity ch 12 66; Rural Valley ch 10; Bethel ch for French mission 1; "—" Westville juv mis soc 3 37; Kittanning ch 25	52 03
<i>Pby. of Bedford.</i>		<i>Pby. of Redstone.</i>	
White Plains ch Sah sch, in part to ed a child at Allahabad	2 00	Indian Creek and Mount Washington chs, Mrs Cath McKee	4 00
<i>Pby. of Long Island.</i>		<i>Pby. of Ohio.</i>	
Smithtown ch ann coll	19 00	Miller's Run ch 12 50; Bethel ch 42, ladies 6, Sah sch 5	65 50
<i>Pby. of New-York.</i>		<i>Pby. of Beaver.</i>	
Brick ch mo con 7 41; Bronklyu 1st ch mo con 21 26; Forty-Second Street ch mo con 10 37; Yorkville ch mo con 1 26; Chelsea ch mo con 17 65; Duane st ch mo con 12 87, "a member" for sup of an Evangelist in France 200, Thomas H Faile 100; Jersey City ch 24 25; Madison Avenue ch mo con 7 75; Wallabout ch ann coll 17 30, class in Sab sch 1 25; Rutgers st ch mo con colls from April to Sept 46 31; New York First ch mo con 40; Newtown ch, L I, ann coll 50; Jamaica ch, L I, ann coll 54 32	612 00	Newcastle ch, of which 6 50 for French mission, 26 50; Little Beaver ch 21; Pulaski ch for French mission 13, fur miss'y soc 16	76 50
<i>2d Pby. of New-York.</i>		<i>Pby. of Erie.</i>	
Canal st ch mo con 8 43, "a member" 25; Scotch ch, A Robinson Walsh 50	83 43	Georgetown ch 13 18; Fairfield ch 3 97; Sandy Lake ch 3	20 15
<i>SYNOD OF NEW-JERSEY. Pby. of Elizabethtown.</i>		<i>Pby. of Clarion.</i>	
Woodridge 2d ch mo con 2 56; Baskinridge Cent soc 17	19 56	Callensburg ch fem mis soc 14 37; New Rehoboth ch 20; Richland ch fur French mission 5	39 37
<i>Pby. of New-Brunswick.</i>		<i>SYNOD OF WHEELING. Pby. of Washington.</i>	
New Brunswick 1st ch Sab sch, to ed Robert Birch 25; New Brunswick, N J, Rev Dr Cugswell 50	75 00	Washington ch mo con colls	50 00
<i>Pby. of West Jersey.</i>		<i>Pby. of Steubenville.</i>	
Bridgeton ch six mos con colls 128; Mount Holly ch 8 07; Woodbury ch, for sup of Rev Levi Janvier 25; Cuid Spring ch 48; little girl's sew soc 1 75	210 82	Steubenville 2d ch for French mission 10 50, youth's mis soc, bal for sup of a scholarship at Allahabad 2; Feed Spring ch 12; Big Spring ch, for French mission 5 42; Cross Creek ch fur do 4; Centre Unity ch for do 12 16; Island Creek ch for do 18 78	64 86
<i>Pby. of Newton.</i>		<i>Pby. of New Lisbon.</i>	
Belvidere ch Sah sch 5; Allentownship ch 60	65 00	Liverpool ch 6; Liberty ch for French mission 5 50	11 50
<i>Pby. of Susquehanna.</i>		<i>SYNOD OF OHIO. Pby. of Zanesville.</i>	
Troy ch, of which 2 for French mission, 7 50; Welsh ch 2; Warren ch 2 16	11 66	Olive and Cross Roads ch for French mission	9 37
<i>Pby. of Luzerne.</i>		<i>SYNOD OF CINCINNATI. Pby. of Miami.</i>	
Summit Hill ch	5 00	Dayton ch, Rev J M Steverson and lady	10 00
<i>SYNOD OF PHILADELPHIA. Pby. of Philadelphia.</i>		<i>Pby. of Cincinnati.</i>	
Phila 9th ch mis soc 20, juv mis soc 6; Phila 10th ch, "a friend" for the French missiou 3 50; Phila 2d ch, Morris Patterson 20	49 50	Cincinnati Central ch 5; Cheviot ch 12; Springfield 18 80; Somersset ch 11 49	47 29
<i>2d Pby. of Philadelphia.</i>		<i>Pby. of Oxford.</i>	
Neshaminy ch	11 00	Bethel ch, of which 50 cents for French mission, 13; Oxford ch mo con in Aug 3 16, in Sept 2 24, A Beatin 1; Reley ch 7 50; Venice ch 30 50; Eaton ch 7 25	64 65
<i>Pby. of Donegal.</i>		<i>SYNOD OF INDIANA. Pby. of Madison.</i>	
Chesnut Level, and Little Britain chs, in part of subscription, of which 100 to con their pastor, the Rev LINDLEY CRUTTER 1 d 138 75; Wrightsville ch 14 35	173 10	Pleasant Township ch	11 00
<i>Pby. of Carlisle.</i>		<i>SYNOD OF N. INDIANA. Pby. of Logansport.</i>	
Bedford ch, in part to con JOHN MOWER 1 m 5 77, Mrs Matilda King 1 20	7 27	Peru ch	9 20
		<i>SYNOD OF ILLINOIS. Pby. of Palestine.</i>	
		Paris ch	35 00
		<i>SYNOD OF MISSOURI. Pby. of St. Louis.</i>	
		Bonhomme ch for French mission	7 25

SYNOD OF KENTUCKY. *Pby of Transylvania.*

Lancaster ch 23 25; Stanford ch 16; Hauging Fork ch 29 82; Providence ch 21 50; Harrodsburg ch, of which 55 cents from children 70 90; Danville ch, bal of subscrip'n for 1847, 60 25, ann contrib'n in part, of which 30 25 from children, 520 65

sch 5; James' Island ch 27 12; Columbia 1st ch mo con colls 100; Charleston colored cong, two mos con colls 5

SYNOD OF GEORGIA. *Pby of Georgia.*

Savannah 1st ch for French mission 18 06

Pby of Flint River.

West Point ch for French mission 18 03; Greenville ch for do 12 75; Ephesus ch for do 5 50

SYNOD OF MISSISSIPPI. *Pby of Louisiana.*

New Orleans First ch, Lafayette Square, African miss'y soc, of which 30 to con CHARLES C LATHROP 1 m, for sup of the Rev Harrison W Ellis, Monrovia, Africa, 48 80, Charles C Lathrop 1 20; New Orleans 3d ch mo con colls 21 75; Plaquemine ch Sab sch assoc'n for Ambala, Nor India 20; Grosse Tete and Marenguin Bayous chs Sprig Sab sch mis soc for Ambala 5

Pby. of West Lexington.

Lexington 1st ch mo con colls 35; Georgetown ch 9 95, Mrs Beauford 5; Hopewell ch 23; Mount Stirling ch children 3 15; Union ch, George Anderson 10, D Sphar 5, J Skinner 5; Nicholasville ch 50 65

Pby. of Ebenezer.

Springville ch 20; Maysville 1st ch ann coll 79, little girl's fair 35, Sab sch 20 12, in all 131 12, for sup of Rev C W Forman; Murphysville ch for do 14 60; Washington ch for do 16 10

SYNOD OF VIRGINIA. *Pby of Lexington.*

New Monmouth ch 5 25; Warm Springs ch 6; Staunton ch 10 87

Pby. of Winchester.

Charlestown ch, proceeds of sale of two gold rings given by Miss Harris

Pby. of West Hanover.

Charlottesville ch, proceeds of sale of gold ring found in collecti n box 1; per Rev Isaac Cochran, source unknown, 21 50; Bethany ch, COLIN STOKES, of Luncuburg, C H, Va, to con himself 1 m 30

Pby. of East Hanover.

Richmond 1st ch mo con 6 52; Richmond 2d ch mo cou 7 85, Sab sch for sup of a Colporteur in France 20 78

SYNOD OF N. CAROLINA. *Pby of Orange.*

Bethlehem ch mo con coll

SYNOD OF SOUTH CAROLINA. *Pby of Harmony.*

Bethesda cb juv for mis soc to ed S S Davis

Pby. of Charleston.

Charleston 2d ch juv mis soc 35 60, mo con Aug 14th, 16, Sept 4th 28, Oct 1, 56 10; Walterboro' ch mo con colls 25, ladies working soc 30, Sab

MISCELLANEOUS.

"A B for missions in Nor India	1000 00
"X Y do do	1000 00
"C D for Agra mission do	500 00
"a lady for the French mission	100 00
"a lady for the French mission	150 00
"a friend for Papal Europe	250 00
"a friend	2 00
Mission House, N Y, contents of Museum box	1 00
Seneca Falls, N Y, Stephen A Easton	15 00
"Eldad	2 00
Mississippi City, Richard Nason	5 00
Total,	3025 00
	\$6811 54

DONATIONS IN CLOTHING, &C.

Ladies of Belvidere ch, N J, one box clothing for Spencer Academy	40 00
Ladies of Broadalbin ch, N Y, one do do	61 50
Fcm mis soc Up Buffalo ch, Pa, one do do	54 63
Ladies of Poland and Liberty chs, Ohio, one box clothing for Chippewa and Ottawa mission	30 38
Ladies mis soc of Mount Pleasant ch, Pa, one box clothing	40 75
A lady 8 comfortables	10 00

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

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No. 11.

Board of Domestic Missions.

THE RELIGIOUS INSTRUCTION OF THE FRENCH AND SPANISH POPULATION OF THIS COUNTRY.

The following paper was adopted by the Synod of Ohio at their late meeting, and by their order sent to the Board of Missions. As it relates to a subject in which the friends of Missions must feel an interest, we publish the document with the action of the Board.

A committee was appointed last year, of which Rev. M. M. Brown was chairman, to report on the subject of the religious instruction of the French and Spanish population of this country. The following was presented and adopted.

The people of French descent constituted the original population of Louisiana. In 1810, according to Professor Darby, they numbered about 40,000. The present number is not precisely known. They have not become so amalgamated with the Anglo-Americans as to forget the language of their fathers. Although many of them speak English, still the French is universally used in ordinary affairs. If we suppose them to have increased fifty per cent. in twenty-eight years, they would number at this time about 60,000. This is more likely to be below than above the truth. According to the editor of the New Orleans Presbyterian, they form a majority at this time in every parish west of the Mississippi. There is but one evangelical minister who devotes his entire labors to the benefit of this population. He has been engaged through the agency of the Foreign Evangelical Society, to labor in New Orleans. His prospects are encouraging.

The population of Spanish descent in Florida, Texas, New Mexico, and Califor-

nia, is probably not so great as that of the French in Louisiana. It may be set down at 35,000 in New Mexico and California, the greater part of which is in New Mexico. These populations are inviting fields for Missionary labor. A mission to either of them, to be efficient, should be under the combined patronage of the Boards of Missions and Education. Funds would be needed to sustain ministers, build meeting-houses, and promote education. Should a mission to either be established of four ministers, a few parochial schools, and a Presbyterian academy, there would be a fair prospect of ultimate success. Although these people profess the Romish faith, yet they are by no means its most bigotted adherents. The mass of Frenchmen have nothing to do with it, except that the priest baptizes, marries, and buries them.

It is surprising that a population so extensive and destitute as the French of Louisiana should have been overlooked, whilst more distant and less inviting fields have been occupied. The Cherokee Indians do not number one-third as many in population; and in their untaught condition, to say the most, could not have been more promising to the spiritual husbandman. Yet large and successful missions have been established among them by different denominations. Very commendable efforts have also been made to give the Gospel to many smaller tribes. When such benevolent exertions have been made to evangelize these small tribes of Indians, it appears strange that this large French population has been forgotten. The soul of the Frenchman is equally precious. He is not more wedded to a perverted Christi-

anity than the Indian is to his heathenism; and when converted, will be far more efficient in promoting the cause of Christ.

The people of Spanish descent, who have lately come under our government, deserve our special regard. The amount of this population in New Mexico alone would justify an efficient mission on its own account. There is an additional reason for prosecuting such a mission, in view of the strong probability that before many years, large portions of Spanish America will be open to evangelical labors. When that time comes, it will be very important to have men, using the Spanish as their native language, to enter and labor. That it is coming, the signs of the times plainly indicate. When despotism in the old world is blown away like chaff before the tempest, it cannot be expected to maintain its standing in the new. Already the news is that the government of Central America has guaranteed the rights of conscience.

In view of these facts, it is the opinion of your committee that it would be wise in the Board of Missions to establish efficient missions among the French and Spanish population of the United States; and that in view of these important objects, the churches would be willing to give their contributions a corresponding enlargement.

In reference to the subject of the above report the following resolutions were adopted.

Resolved, 1. That the attention of the Board of Missions be called to the importance of evangelizing the French and Spanish population in the United States.

2. That the Stated Clerk be directed to forward these resolutions, and a copy of the report of the committee on this subject, to the Board of Missions.

The above paper was submitted to the Board, when the following resolution was adopted:

Resolved, That this Board feel with the Synod of Ohio, the importance of doing whatever can be done, for the evangelizing of the French, and Spanish population of the United States; and so far as suitable missionaries for this population can be obtained, the Board are prepared to do their part in sending them forth, and sustaining them.

For the Domestic Missionary Chronicle.

ONWARD FOR THE LORD.

The above is the beautiful and appropriate *motto* of the Domestic Missionary Society, connected with the Presbyterian church of Matteawan, in Dutchess county, New York. Would that it were engraven on the heart of every child of God. The apathy which now pervades the mass of nominal Christians would then be dispelled, and with united, judicious effort—burning with a holy zeal for the cause of the Redeemer—the cry would everywhere be heard, *Onward, onward for the Lord*.

The different benevolent societies connected with this church celebrated their anniversary on the *third Sabbath* (17th) of September. It was a day long to be remembered by all who were then present. Many a heart was filled with gratitude, and praise, and in view of the great work yet to be done, many an earnest resolution was made to press onward, and onward until the victory should be gained. Besides the pastor of the church there were present on this occasion Walter Lowrie, Esq., Cor. Sec. of the Board of For. Missions, the Rev. M. Pingree, and the Rev. R. Hap-persett, who took part in the exercises of the day. The morning was more exclusively devoted to the cause of Domestic Missions, the afternoon to Foreign Missions, when the children and youth of the church were assembled together, and the evening to the cause of Education. One of the most delightful features in the interesting exercises of the day was the strong testimony which each speaker bore to the importance of all our Boards. There was a commingling of feeling and argument, which set forth the beauty and wisdom of our organizations—the relation which each bore to the other, and the whole to the full and successful work of the church.

The result of the efforts of these societies during the past year has been truly encouraging. *Seven hundred and forty-two dollars* passed through the hands of their treasurer for the different benevolent objects of our church, besides moneys contributed for other purposes not here included. Neither does this sum embrace the very liberal contributions of some members of this church. These are regularly

sent directly to our different Boards. It is therefore not from the abundance of the wealthy, but the result of regular, systematic effort. The plan on which these societies are formed is extremely simple. Officers and collectors are appointed for each society. The congregation is districted, and the collectors *once a month* wait upon the contributors for their offerings. The worthy pastor of this church devotes the first Monday of each month exclusively to the cause of benevolence, thus aiding and encouraging his flock in this great and good work—and setting apart a time, to which they attach a value corresponding with the importance of the cause. Would that all our churches were thus organized and active—that in every church, and every society, and every heart there may be inscribed this noble sentiment, ONWARD FOR THE LORD. S. T.

OREGON MISSION.

As the Board stated in their last annual report, they failed in obtaining for this distant and important missionary field, the number of missionaries they desired, to be sent out the last year. They have at this time one missionary in Oregon, the Rev. Lewis Thompson, who went to that Territory from Missouri, some three years since. Mr. Thompson is laboring on the Clatsop plains, near the mouth of the Columbia river. We have received a letter from this brother, dated Linn City, Willamette Falls, Oregon Territory, Dec. 17, 1847. We give below some extracts from Mr. Thompson's letter.

"The subject which I wish now to bring before you is one in which you doubtless already feel a deep interest. It is the subject of *the Presbyterian Church in Oregon*. Our Methodist and Baptist brethren, and the Roman Catholics, receiving aid from abroad, have been actively engaged in building up their respective churches in this Territory. *Shall the Presbyterians of the United States remain idle?* Will they be content to leave this interesting field to be cultivated entirely by other Christians? We think not,—it cannot be,—there is too much piety, and too much holy enterprise in the Presbyterian church to suffer it.

"Attached to the standards of our church, I trust they will cheerfully contribute of their abundance to send out and sustain such laborers as will represent the interests of the Presbyterian church, in this wide-spreading field. Only two Presbyterian churches have as yet been organized in Oregon. One on the Clatsop Plains, near the mouth of the Columbia river, consisting of two male and three female members. The other is in this city, Linn city, numbering four male and three female members. There are other Presbyterians scattered through the Territory; I have no means of ascertaining how many. Two lots have been contributed by Dr. McLaughlin, proprietor of Oregon City, to the Presbyterian church. Robert Moore, a member of this church, who owns the Falls of the Wallamette on the west side, has set apart a block of twelve lots, which he says he will give to the Presbyterian church. There is no church building yet, either in Oregon or Linn cities; and the church, composed of individuals on both sides of the Wallamette, is unable to do much towards sustaining a minister. Our present population is probably not short of *fifteen thousand*, and will doubtless increase very rapidly. For all this people, I have not heard of any other Presbyterian minister besides myself. And I have been under the necessity of laboring during the week to obtain a subsistence, preaching only on the Sabbath. I long to be in a situation to devote myself more entirely to the great work of the ministry.

"I came to Oregon in 1845, and during most of the time have preached to the Clatsop church, near the mouth of the great river of Oregon. Through the kindness of the Rev. Dr. Spring, of New York, we received a library of Sabbath school books for the Clatsop church. These books were brought over the mountains by Mr. Lamson, who purchased a claim on the Clatsop plains, where he now resides. It seems to me, the time has fully come, when we should do all in our power, to sustain that important branch of the church of Christ, which we especially love, and with which we are more immediately connected. We greatly need and most earnestly desire a supply of good books. I have almost none. Old newspapers,

periodicals, &c., would be most thankfully received; they would be new to us. If any person should feel disposed to send a library of the books, published by our Board of Publication, they would exert a most salutary and valuable influence in the formation of correct religious opinions."

Remarks. It is our privilege to state, that a valuable collection of books has been obtained for this missionary. The Trustees of the General Assembly, on the subject being presented to them, promptly made an appropriation from the Boudinot Fund for the purchase of books for this mission. The Board of Publication also made a donation, and these donations, with some books we have in the office for distribution, pamphlets, &c., enabled us to make up a valuable box, adding some necessary articles of clothing. This box is now ready, and will be forwarded by the first safe opportunity.

It will also be interesting to the churches

to know, that the Board are taking measures to increase the number of their missionaries in Oregon, and they hope to be able, in the course of a few months to send a reinforcement. There is a fair prospect now, of more regular and frequent intercourse with Oregon, by government and other vessels.

This mission is in its infancy, and will require to be nurtured with care. Prospectively, it is a mission of deep interest, and vast importance, and we earnestly bespeak for it, the intercession of God's people. Population is flowing into that new and distant territory, and it is of unspeakable moment, the Gospel should go with this tide of population. The mission being at a great distance from the seat of our operations, will necessarily be attended with large expense. We trust the churches, and the friends of this cause will bear this in mind, and in season furnish the necessary means.

Ed.

Letters from Missionaries.

Texas.

During the past month, reports have been received from three or four of our missionaries in Texas. Nothing of very special interest is reported. The missionaries seem to be diligent in their work. In that new country, with a mixed population, and where society is in a forming state, they have difficulties to encounter, and prejudices to overcome to which we are strangers in the older States. Under such circumstances we are not to expect very rapid progress; much is to be done in the way of preparation. This work of preparation is now going on, and with encouraging success. There is evidence we think, that in that extensive and important missionary field, the cause of truth is silently but surely advancing. We give a few extracts from the reports of two missionaries.

FROM A MISSIONARY AT SAN ANTONIO.

Since I last communicated with you nothing has occurred beyond the blessings attending a punctual preaching of the Gospel. Our service is regular, whether few or many attend. Sometimes we have a large congregation for the number of the American population, at other times

the assembly is smaller, depending much on the state of public feeling. Frequently there is some excitement in town, occasioned by something that has occurred. During the intervals the people turn out well. The attention of the people generally is much more awakened to the preaching of the Gospel than formerly; and the Sabbath-school is exerting an increasingly good influence. The number of professors of religion is very small, and but few of those who do make a profession are as decided as they should be in their Christian character. There is so much to draw off the attention, that many fall in with the tide of speculation and pleasure, and thus their influence, in a great degree, is lost to the church. Professors of religion coming from other parts of the United States very frequently throw off restraint when they come here, and are not known from the world. We

would hope this sore evil would be in a measure corrected, if Christians here were more decided.

I have recently made two trips through the country, having travelled on horseback nearly one thousand miles. I found the population in different neighborhoods increasing, and a prevailing disposition to hear the Gospel. The congregations wherever I have been, have been good, and Sabbath-schools well attended.

Colporteur for the Mexican population.

A few days since I received a letter informing me, that the Evangelical Society in New York were about sending out a colporteur for the Mexican population of this place and on the Rio Grande. The prospect of doing good in this way I think is cheering. I have distributed a considerable number of Spanish Bibles and tracts, and they are generally received and read with interest. The colporteur is a converted Spaniard. He will be able to converse with the Mexicans in their own language, and will have access where another would not. Besides, his mission will excite less suspicion. There is now a wide field for him to operate in. There are not less than four thousand Mexicans at this place and vicinity, and many thousands on the Rio Grande, among whom American traders are constantly mingling.

FROM A MISSIONARY IN GRIMES' COUNTY AND VICINITY.

A Church organized at an important point.

At the city of Huntsville, Walker county, on the first Sabbath in July, I organized a church, consisting of ten members, with one elder. I think the prospects there are good. The Sabbath-school goes on. The Sabbath-day is far better observed than formerly. I have some fears for the temperance cause, there being three drinking houses in the place. This is an important point. The surrounding neighborhood is wealthy; there is much intelligence among the inhabitants, and the two institutions, the male and female academies, give it no small importance. There is also some

prospect it may become the metropolis of the State.

Point Pleasant Church, in Lyndly's Prairie, in Montgomery county, twenty miles south-east from Huntsville, is growing. We have in the bounds of this church a Sabbath-school of some *forty* children, which I assisted in forming a few weeks since. The elder of my church here is the superintendent of this school.

At *Bethel Church*, Grimes' County, at a communion season, on the fourth Sabbath in July, we received three new members on the profession of their faith. The Sabbath-school here is stopped for *want of books*. A prayer-meeting is held in the church every Sabbath, when I am not there.

On the fifth Sabbath in this month, I added another station to my field, and organized a small church with one elder. This is in Brazos county, four miles above the San Antonio road, and eight miles from the Brazos river, in the Irish settlement. I have preached during the last quarter *thirty* sermons, have visited about *seventy* families, and travelled *one thousand* miles.

ILLINOIS.

FROM A MISSIONARY IN MARION AND JOHN- SON COUNTIES.

Good encouragement to labor.

It is my privilege to report more visible success during the last three months, than during any previous quarter since my location in this field; and I feel that we are called upon to give special thanks to God for what He has done for these feeble, trodden down churches. *Seventeen* have been added to the church, since the first of June; fourteen on examination, and three by certificate. I am encouraged in *this* view of the subject, that the labors of past years have not been lost; the truth of God, previously preached, had found a lodgement in the hearts of numbers, who by God's grace have recently been brought into his fold. And the Board may take this encouragement, that the aid they have given to this field has not been lost, but is

now producing good fruit. And I would add here, of the *fourteen* received, *nine* were of the baptized children of the church; there is sweet ground of encouragement, in regard to God's covenant promise to his people, "I will be a God to thee, and to thy seed."

We have completed our house of worship, and this has afforded greater attractions to the mass of hearers. The attention given to the preaching of the word is truly encouraging.

The dedication of the Bethany church, which took place on the 2d of September, afforded unusual interest, and will give an impulse to our cause in this region. The spirit of missions is evidently growing in my congregation. The churches had been heavily taxed, to the full measure of their strength, when a call was made upon them, through an agent of our Board of Missions, and more was contributed in the churches than in any former year; and I have reason to hope, this was not from any momentary impulse, but from a settled conviction of duty, and obligation to God. The monthly concert for prayer has been established, and is well attended; at this meeting there is evidenced a desire to look abroad upon the wants of the world, and to relieve those wants, as God may give ability.

Another encouraging sign of interest is found, in the feeling recently exhibited on the subject of parochial schools. The Bethany church voted a few days since to make the effort for establishing in that little church, a school under Christian influence and management, and feeble, and scattered as they are, in their zeal they pledged \$128 per year for the support of such a school. And now, if I could give them encouragement that the Board of Education would aid them to the amount of seventy or eighty dollars, we could have this school in operation in two months. This school if firmly established, and well supported, would, in my opinion, do more for the cause of Christ in that church than any other one plan, which has yet been devised.

Our Sabbath school is in successful operation, and has been the means of great good the present season. Much more could be done, if we could have a

sufficient library. Could some, of many good books lying untouched on some of your eastern shelves be transferred here, O what a precious treasure would they be, to many of these inquiring youth, desiring to know what they must do to be saved.

A little more than a year since, the Board sent a missionary to a small but interesting group of Presbyterians in Northern Illinois, on the borders of Wisconsin. They were in a new settlement, few in number, and surrounded by those, whose views and feelings on the subject of religion, were essentially different from theirs, but they were united, and much engaged in prayer, that God would send them a good minister and open a way for his support. Their prayer was heard. Their case was made known to the Board, and a young brother was sent them, whose labors have already been greatly blessed. With a small amount of aid from our Church Extension Committee, a new and convenient house of worship was completed some months since, and the prospect of extensive usefulness is fair and promising. The surrounding country is greatly in want of sound, intelligent, devoted ministers, and opens for such, an interesting and promising field of labor. We give below a few extracts from the last report of the missionary alluded to.—E.B.

FROM A MISSIONARY IN M'HENRY COUNTY.

I do not know that I have anything of special importance to communicate to you at present, in relation to my field of labor, except, that although infidelity and wickedness abound among and around us, I feel encouraged to hope, that, on the whole, the cause of truth is in the advance. That a great change has been effected in external morality among us within the past year, is so visible as to be spoken of by all. Our community, I think I may safely say, are gradually becoming a church-going, and truth-loving people. The strong prejudice which existed here against anything that was called Calvinistic, is disappearing, and the doctrines of grace, which, above all others, were most hated, as they become better understood, are most loved. As a matter of fact, this whole field is now open to us, and if I do not misjudge, the time is not far distant when we must have several more men located in this county. My own field is enlarging, and I have more calls to preach in destitute portions of it than my time and strength will allow me to answer. I have several preaching places out of Woodstock, where I go

as often as circumstances and my strength will permit, during the week and on Sabbath evenings.

There is a Scotch settlement some seven miles from here, where I have preached several times, and where I have reason to believe good is doing. The house in which we meet is usually filled, and the congregation is unusually attentive. I find among them some who are serious. I wish we had a prudent, persevering man located there; I have no doubt but a good church could soon be built up. The inquiry has frequently been made of me by the people, whether I could not find them a man to preach for them regularly. They express a willingness to do all they could for his support.

Last week two members of an Associate Reformed Church at W . . . Will county, Illinois, came eighty miles to see me, and consult in reference to their connecting themselves with our Presbytery (Wisconsin.) They were too early to meet the Presbytery, but arrangements were made for the application being brought before the Presbytery; they will doubtless be received. If received, there will be an immediate application to our Church Extension Committee to aid them in completing a house of worship, which is already commenced. I hope they will receive the aid asked. They spent two days with me, and I had the opportunity through them of making myself acquainted with the state of things at W—; and from all I can learn, I regard it as a very important field, and the *present* a favorable time to occupy it. They need a man there *very much*, and the interest of the cause in that region demands one forthwith. Can you not find some one who will respond to their call? I have promised to spend a week with them next month, if I possibly can.

We received an addition to our church here, at our last communion, of *twelve* members, more than half of whom were by profession, and we expect others to unite with us soon. We have quite a flourishing Sabbath-school of more than fifty scholars; but we are in great want of books; we have more scholars than books. Are there not some means by which we could be supplied? We have expended all we could raise for that purpose.

Indiana.

FROM A MISSIONARY IN WARREN COUNTY.

A region greatly needing missionary labors.

In making this my first report, it may be satisfactory to the Board to receive some general information respecting this location, for it is truly an outpost. There are five contiguous counties here, lying west of the Wabash river, in which your missionary is the only resident minister of our order; and Warren church is the only one of four or five within these limits, enjoying the stated ministrations of the word and ordinance of the Gospel. Through three of these counties I have travelled, and preached, and there are Presbyterians in all of them, scattered here and there, as sheep without a shepherd. But the county generally is woefully overrun with error and sin. In but few of their dwellings is the voice of prayer ever heard; and thousands of children and young people are growing up without religious instruction. To the eye of the missionary, this field seems to present a more hopeless valley of dry bones than that in Ezekiel's vision. In that there was no *opposition* to life. In this there is much that is strong and decided. But, "with God all things are possible." By His blessing on our feeble efforts, the church here has been gathered and organized with only *ten* members at first. Others have been added since, making our present number *twenty-eight*.

The attendance at all our preaching-places is good, and there appears to be serious attention; nothing however very special.

FROM A MISSIONARY IN LAKE COUNTY.

Labors of a western missionary. More laborers needed.

The "*lone-handedness*" of your missionaries often gives them so much to do that little time is afforded for correspondence. I wish the friends of missions in the east, could occasionally "look over into this great valley, and witness the teeming thousands" hurrying and driving in every direction to make money, or to

secure a comfortable subsistence, yet forgetful of God. Let them think of *one missionary*, in the midst of a population of more than *four thousand*, every month increasing; and these scattered over an area of more than four hundred square miles, all needy, and many of them asking for the bread of life, with no means of obtaining it, other than what labor one man can give them. I am solicited to go four or five different ways on the Sabbath, besides laboring at the county-seat. I usually endeavor to preach every Sabbath at some one of these points, but this gives only about one sermon a month, and you know this is too seldom to be very profitable. There should be another missionary in each of our counties in Northern Indiana, to itinerate, preach on Sabbath, and other days, particularly in winter, establish Sabbath-schools, and visit families, with the view of eventually establishing churches. One man, unless he has extraordinary health, can be much of his time away from home, and on horse-back, cannot perform the labor. As I have before stated, the board and washing of a missionary would cost him nothing, and his horse would be kept free of expense. There are numbers who would cheerfully entertain him, and minister to his wants if the Board would otherwise provide for him. And I have no doubt in a short time churches might be formed in different parts of the county. These things must be done, or our land be flooded over with error. Is there no good young man, who has self-denial enough, love to the master, and love to souls, sufficient to induce him to make the trial?

Back-woods or Log-cabin preaching.

Multitudes here, like those in heathen lands, require to have the Gospel *brought to their door*, and urged upon their acceptance. A few weeks since I called at the house of a Protestant German, who, after I had made some inquiries on the subject, invited me, or rather said I was welcome to preach in his house, there being no other suitable place. I agreed with him, and made an appointment. On the Sabbath, when I went over to preach, he had gone away to a saw-mill, to attend to some

timber for building a barn. He, however, returned in season to hear the sermon. At my next appointment, he and his family, with the exception of his eldest daughter, had gone out to ride, and did not return until after the meeting had closed. The daughter, when myself and elder arrived, was asleep, with no preparation for meeting, and the dinner dishes still on the table in the room! At my next appointment they had visitors, and the dinner-table was not yet cleared, while our worthy host was gone off forty miles for lumber. After I commenced preaching, two or three large dogs, which were making quite dissonant sounds, were driven out with cudgels, while the females were standing or moving about, and changing places from room to room. This is only a specimen. At an early period in my ministry, such confusion would have disturbed and distracted me, but now I scarcely observe it, and can pause in my exercises, and seat the people, or suggest changes for their accommodation. This is not "field," but rather "back woods" or "log-cabin" preaching.

In our immediate vicinity, we feel encouraged, not that there is any special seriousness; but our church edifice is nearly ready to be occupied, and our congregations are larger than formerly. Recently, too, our ladies, with considerable zeal, have organized themselves into a sewing and benevolent society, and are working most industriously to procure stoves, and lamps, and other furniture for our church. The cause of temperance, also, is gaining ground. Our independence on the fourth of July, this year, was celebrated on strictly temperance principles; and a minister of the Gospel, your missionary, was selected to deliver the oration. Thus the public mind in this place is changing, greatly changing; a place where, a few years since, matters were in a very different state.

FROM A MISSIONARY IN DELAWARE COUNTY.

Some good done.

This month completes the year for which I was commissioned, and I trust it has not ended without some good being accomplished.

Although we have had nothing that would be called a revival, in any of the churches to which I minister, yet we have great reason to bless the Head of the Church, that he has not forgotten to be gracious; we have had accessions to our number. In the Richwood's Church, the congregations are large and attentive, the prospect there is increasingly good. The congregation in Muncia is in an encourag-

ing state, both as to size and attention. A very neat and substantial brick meeting-house is now building in York town. It will be completed and ready for use in the spring. We need more laborers in this field. It is large, and white for the harvest, but the laborers are few. Our prayer is, that the Lord of the harvest would send more laborers.

Mission Rooms, Philadelphia, November, 1848.

MISSION TO CALIFORNIA.

The Board of Missions at their meeting in October resolved to send one or more missionaries to California, to be located at San Francisco, or in the vicinity of San Francisco, so soon as a suitable person for such a mission can be obtained; and it will be interesting to our readers to know, that we have good ground to hope a suitable person to take charge of this mission can be obtained, and will be in readiness to go to San Francisco in the course of a few months. We indulge the hope that a good missionary from the Presbyterian Church will be on his way to California by the first of January.

This will be a mission of much more than ordinary interest and promise. From all the accounts we have received, San Francisco is unquestionably destined to be a place of much importance, and that at no very distant period. It is known to be one of the finest harbors in this or any other country. The Bay of San Francisco furnishes the only water communication between the ocean and the interior of Upper California. Its direct connection with the great valley of the Sacramento and San Joaquin rivers, the best part of California, and the mildness and salubrity of the climate make it a point of vast importance. And when to all its other natural advantages we add the discoveries which have recently been made of its mineral riches, what an influx of population may not be anticipated? Thousands will soon be there, digging for gold. How important they should have with them that which is more valuable than gold, yea, than

much fine gold—the Gospel of the grace of God which bringeth salvation! As yet we have not heard of a single Protestant minister in that part of the territory. San Francisco has already probably more than one thousand inhabitants, and the number must rapidly increase. What an inviting field for a good enterprising minister of the Gospel! We hope the Presbyterian church will soon have such a man there, and may God's presence go with him, and make him a rich blessing to that whole country.

Suffer us on this occasion to say a word to the friends of Domestic Missions in the Presbyterian church. The Board, it will be seen, is greatly enlarging and extending their operations. They are establishing new, and important, and expensive missions. They must do this if they would meet their responsibility. Our domestic field has been greatly enlarged. A new world has been added. It now extends from ocean to ocean; from the Atlantic to the Pacific, and from the chain of lakes in the far North to the great gulf in the distant South. The missions in which they are now called to embark, many of them being far distant from the seat of operation, and in countries entirely new, will necessarily require large expenditures to commence and carry them forward. There never has been a time in the history of our country, or of our church, which so imperatively demanded strong and united efforts for sustaining and urging onward the cause of Home Missions as the present. That great cause has at this moment special claims on the sympathy, the prayers, and the

liberality of every patriot, and every Christian. The Board have already ventured largely on the pledged faith of the church, and in the name and strength of the Lord their motto will still be *Onward*. Friends of this cause come to the

aid of your Board, sustain them in this noble work by your prayers, your influence, your contributions. Let a fair trial be made of what the Presbyterian church can do towards evangelizing our whole land.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN SEPTEMBER, 1848.

SYNOD OF ALBANY. <i>Pby of Albany.</i>	
Albany 2d ch (Dr Sprague's)	234 33
SYNOD OF NEW-YORK. <i>Pby. of North River.</i>	
Newburg ch 90 23; Washington, Duchess co, 5	95 23
<i>Pby. of Bedford.</i>	
Yorke town ch	5 50
<i>Pby. of Long Island.</i>	
South Haven ch	10 75
<i>Pby of New York.</i>	
Thompsonville ch, Conn, 18 50; Wallabout ch 2 25; Jamaica ch 5 65; Jersey City ch 24 50	50 90
SYNOD OF NEW JERSEY. <i>Pby of Elizabethtown.</i>	
Donation of Rev E H Reinhart 5; Baskenridge ch 30	35 0
<i>Pby. of Newton.</i>	
Allentownship ch, Pa, 63 75; Stillwater 1st ch, N J, 36 14, ditto in box of clothing 5, ditto donation of Rev T B Condict 8 86	113 75
<i>Pby. of Susquehanna.</i>	
Troy ch 5 50; Welch ch 2; Warren ch 2; Friendsville ch 1	10 50
<i>Pby of Luzerne.</i>	
Wilkesharre ch 50; Conyngham ch 8 44; Central ch, Pottsville, 2; Hauover ch 10	70 44
SYNOD OF PHILADELPHIA. <i>Pby of Philadelphia.</i>	
Central ch, Phila, James Field	50 00
<i>Pby. of Baltimore.</i>	
Bridge street ch, Georgetown, D C, 20 03; Havre de Grace ch 10	30 03
<i>Pby. of Carlisle.</i>	
Bedford ch	5 76
SYNOD OF WHEELING. <i>Pby. of New Lisbon.</i>	
Newton cong, Ohio, James Russell	3 00
SYNOD OF VIRGINIA. <i>Pby of Lexington.</i>	
Daniel Fishburn and Family, Waynesboro', Va, 20; draft on Rev B M Smith, Treasurer of Pby, 25; sundry churches in the Presbytery, through the Treasurer, 100; Fairfield and Mount Carmel chs, to con the Rev James Payne hon men 50	195 00
<i>Pby of East Hanover.</i>	
Draft on John E Lemoinc, Treas. 100, ditto 75	175 00
<i>Pby. of Montgomery.</i>	
Christiansburg, Va, Thomas Inglis	5 00
SYNOD OF NORTH CAROLINA. <i>Pby. of Orange.</i>	
Bethlehem ch	5 00
SYNOD OF GEORGIA. <i>Pby of Hopewell.</i>	
Sundry churches in the Pby, per John R Dow, Treasurer, 215 90—less premium on draft 1 61	214 29

MISCELLANEOUS.

Bethlehem, U C, 5; Brockport, N Y, Jacob Sutphin 6; () a friend 2; a friend to the colored race, New York, 5; donation of Rev Alfred Garduer, Big Hollow, N Y, 2 50	20 50
Total,	\$1329 98
WM. D. SNYDER, Treasurer.	

PRESBYTERY OF LEXINGTON.

The Treasurer of the Presbytery reports the following sums paid him for the Board of Missions since June 24th, 1848, viz :

From Rocky Springs ch 9; Cole's Creek and Harrisonburg chs 4 50; Shemariah 18 50, Bethesda 9, Lexington, balance, 8 50, New Monmouth 26 07, Mossy Creek 13, Augusta, balance, 35, Bethel, balance, 16 50, Total, 140 07.	
B. M. SMITH, Treasurer.	
Staunton, Va., Sept. 25, 1840.	

RECEIVED FOR THE CHURCH EXTENSION FUND, IN SEPTEMBER, 1848.

From Friendsville ch, Pa, per Rev Julius Foster	1 00
Towanda ch, Pa, per ditto,	1 01
John Dickson, Esq, Adams co, Pa, per Rev Dr Watson	10 00
Jacob Rothrock, Huntingdon co, Pa,	3 50
Total,	\$15 51
WM. D. SNYDER, Treasurer.	

CLOTHING.

The Treasurer of the Board of Missions also acknowledges the receipt of the following boxes of clothing :

From the ladies of Cambridge ch, N Y, per Rev J O Fillmore, pastor, one box, value not given.	
From the 'em mis' assoc'n of Craigville, N Y, one harrel of clothing, value 58 97.	
From the ladies of the 1st ch Stillwater, N J, per Rev T B Condict, pastor, one box, value 43 85, and 5 in money.	
From the ladies of Londonderry ch, New Hampshire, Rev T G Brainard, pastor, one box, value 37 53, and 3 in money.	
From the ladies of Burlington ch, N J, Theodore L Cuyler, pastor, one box, value not given.	
From the ladies of Monticello Presb ch, N Y, Rev James Adams, pastor, one box, value 83 23.	
From the ladies of Clinton Presb ch, N J, one box, value 70, per Rev Albert Williams, pastor.	
From the Union fem miss soc of the 1st and 2d Presb chs, Elizabethtown, N J, one box, value 75.	

NOTE.—Whenever boxes of clothing are sent to the office, a list of the contents should be sent, with the estimated value of the whole box, that the acknowledgment may be made in accordance with the value of the box.

RECEIPTS IN THE TREASURY AT PITTSBURG.

IN SEPTEMBER, 1848.

SYNOD OF PITTSBURG. *Phy. of Ohio.*

Miller's Run ch 11 69; Hopewell ch 8; Sharpsburg ch, in part to con Rev J W Murray an hon mem 30 75 50 45

Phy. of Clarion.

Callansburg ch 53 81, Concord ch 26, and Bethesda ch 34 71, in all 114 32, bal to con Rev David and Mis Sarah Jane McCay hon mems; New Rehoboth, to con Rev James Montgomery hon mem, 50 53; Brookville ch 12 50, and Pisgah ch 18 41, in all 30 91, in part to con Rev C P Cummins hon mem; Richland and Rockland chs, to con Rev Wm McMichael hon mem, 50; Leatherwood, addl, 24; Licking ch 30 20, and Licking ch Piney mis soc 8 25, in all 38 45, bal to con Rev John Core an hon mem 353 42

Phy. of Allegheny.

Scruggs and Ebenezer chs, addl, 11; Union ch addl, 20 50; Harrisville ch addl, 1; Portersville ch addl, to con Rev Newton Bracken an hon mem, 20; Bull Creek ch 6 60 59 10

Phy. of Blairsville.

Saltsburg ch 36 93, the bal to con Rev Watson Hughes and Mrs Martha M Hughes hon mems; Unity ch 26; Congruity ch 38 50; Rural Valley ch 8; Gilgal and Perry chs 8, bal to con Rev John Carothers an hon mem; Alexandria ch 18 73; Poke Run ch, to con Rev David Kirkpatrick an hon mem, 50; Elder's Ridge and Curry's Run chs 18 65; Bethel ch in part 9 25 215 06

Phy. of Redstone.

Morgantown ch ladies sew soc, bal to con Hon Edgar C Wilson an hon mem 20 00

Phy. of Erie.

Sandy Lake ch 3 00

Phy. of Beaver.

Little Beaver ch young female mis soc 14; Westfield ch addl, 16 25; Newcastle ch 26; Nesha-nock ch, bal to con Mrs Caroline McCready an hon mem 26 82 25

SYNOD OF WHEELING. *Phy of Steubenville.*

Island Creek ch, bal to con Rev J K Cunningham an hon mem, 31; Bloomfield ch addl, 7 71; Steubenville 1st ch, 'a lady,' for Oregon 8; Steubenville 2d ch and child's mis soc 12 63; Wells-ville ch 20 79 39

Phy of Washington.

Wellshurgh ch 18 25; Upper Buffalo ch 2 20 25

SYNOD OF OHIO. *Phy of Hocking.*

Barlow ch fem mis soc 6 00

Total, \$593 92

J. D. WILLIAMS, Treasurer.

The Treasurer has also received boxes of clothing from the following sources:

From ladies of Saltshurg ch, one box, value 94 36
 " ladies of Two Ridges ch, " " 27 00
 " ladies of New Lishon ch, " " " not given.
 " ladies of Path Valley ch " " " 104 93

Total, \$226 29

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN AUGUST, 1848.

Brownsville, Mo, 13 00
 Galletin, Tenn, for hon mem of Rev A H Kerr, Nashville, 50 00
 Collected by Rev W Gardner, 5 00
 2d ch, Memphis, monthly concert, 9 25
 Marion, Ky, 5 00
 Shelbyville, Ky, 2 00
 Rev J F Green, 31 80
 Total, \$116 05
 WM. GARVIN, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN SEPTEMBER, 1848.

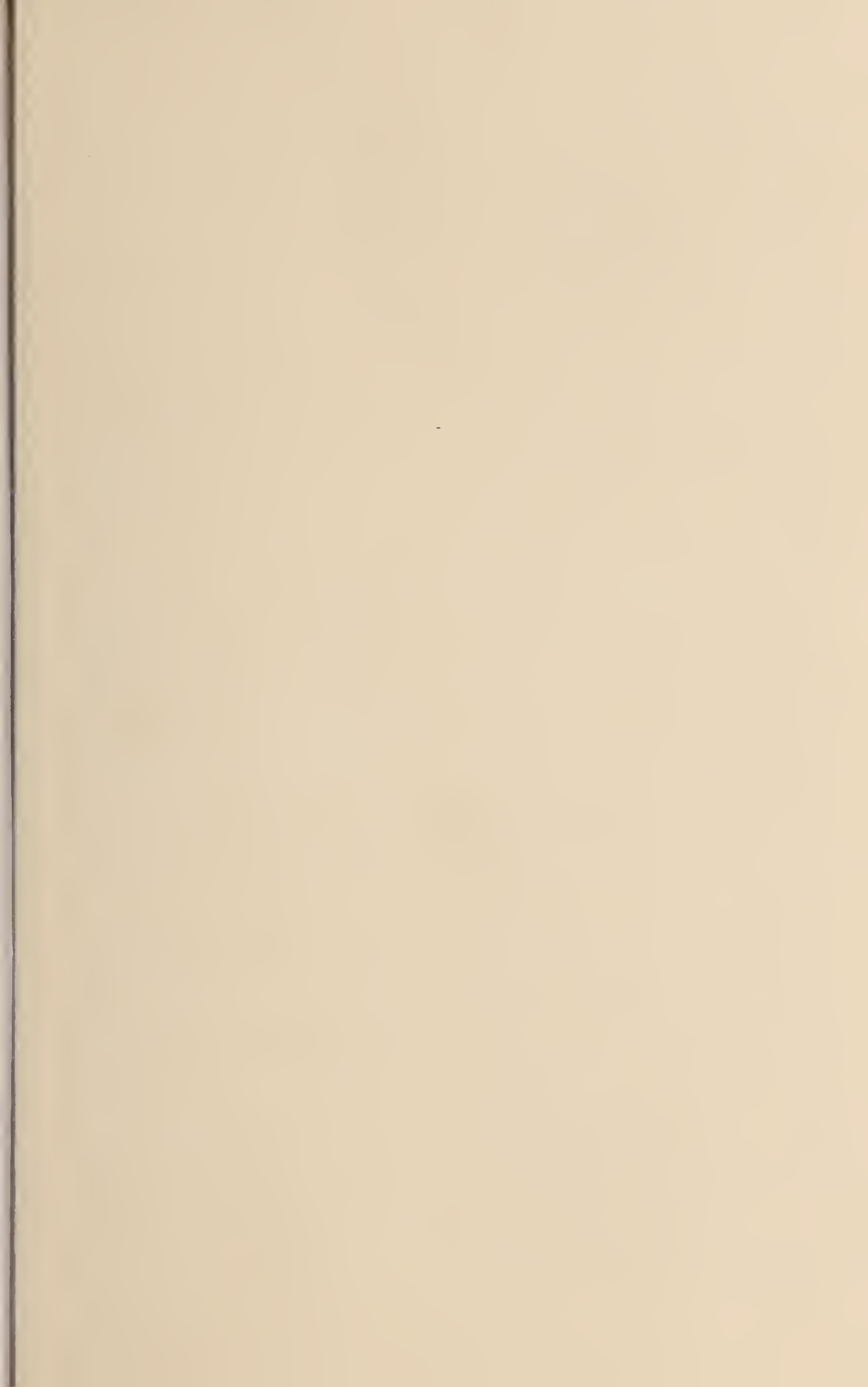
Henderson, Ky, 30 50
 New Albany, Ind, 74 00
 Jefferson City, Mo, 26 16
 Gent. at Bloomfield, Mo 1 50
 Columbia, Mo, 16 85
 Bellevue, " 31 15
 Potosi, " 15 30
 Fulton, " 20 00
 Concord, " 20 00
 Millersburg, Mo, 10 00
 Paoli, Ind, 15 00
 Mulberry, Ky, 14 00

Total, \$274 46

WM. GARVIN, Treasurer.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors forever, to and for the uses, and under the direction of the said Board of Missions of the General assembly, according to the provisions of their charter.



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